LUTHERAN

PACIFIC LUTHERAN
THEOLOGICAL SEMINARY
THE LIBRARY

EARTHQUAKE VICTIMS IN MOROCCO

Churches sent aid to refugees in Agadir

Vol. 42, No. 31

MAY 4, 1960

The King Stroked His Beard

THE KING stroked his beard absently as he listened to his assistant chief, who was sitting on a sheepskin before him.

"Lord, the crocodile has drowned two more people. A woman and a child were in a canoe and the creature upset it."

"I am sorry, Chief Kwanyireth."

"Lord, further casualties could be prevented by building a bridge across the river."

"Yes, yes," the king replied. "I shall have one built as soon as the flood recedes."

THE FLOODS receded, the seasons changed, the river was high again. The king and his assistant chief were counselling in the court. Suddenly a woman strode into their midst.

"Lord," she said accusingly, "the crocodile has taken my husband."

The king leaned toward her, his eyes sad. "How did it happen, my child?"

"He was crossing the river to sow maiz on the other side."

"I am sorry, very sorry," the king saic stroking his beard. "I shall have a bridg built as soon as the river recedes."

BUT ANOTHER flood season came and wer before the king fulfilled his promise. It wa not the pleas of his people that made hir act. His own child had been taken by th crocodile.

Neglect and unfilled promises are as com mon as unbuilt bridges. We would be cas down by bewilderment and dismay if we di not know that God, who has all power, wh never neglects, never fails to keep a promise is always present to hear our appeals.

—GEORGE AKUMBEK (Sudan, Africa)

(Reprinted from African Features, edited by the Rev. Wesley Sadler)

The LUTHERAN *News Magazine of the United Lutheran Church in America*

G. Elson Ruff, Editor. Albert P. Stauderman, Associate Editor. Edmund W. Jones, Art Directo Robert E. Huldschiner, Hilda Yost, Sigurd B. Hagen, Assistant Editors

COMMITTEE ON CHURCH PAPERS: Rev. Paul E. Valentiner, chairman; the Rev. Ernest J. Hoh, Litt.D secretary; Rev. Willard D. Allbeck, Ph.D., D.D., Edmund C. Arnold, Donald T. Forsythe, L.H.D., William Keister, W. Emerson Reck, LL.D., Rev. Joseph Sittler, Jr., D.D., Rev. Theodore G. Tappert, D.D., Litt.D.

PUBLISHED WEEKLY by the United Lutheran Publication House, 2900 Queen Lane, Philadelphia 29, Pennsylvani H. Torrey Walker, Business Manager. William H. Keyser, Advertising Manager. Joseph E. Knapp, Circulation Manager.

CHANGE OF ADDRESS AND RENEWAL ORDERS

are to be sent to Circulation Department, **The LUTHERAN,** 2900 Queen Lane, Philadelphia 29, Pa. Please allow four to six weeks for changes to become effective. To insure accuracy on changes of address, please include present address sticker together with your new address.

Subscription Price, $3.50 a Year. Copyright, 1960 by the United Lutheran Publication House. Printed in U.S.A Second Class Postage Paid at Philadelphia, Pa.

The LUTHERAN

alist with
Sense of Mission
William E. Hershey 12

hat Is Expedient?
Rachel C. Wahlberg 16

gadir: Churches
shed into Action - 18

diance Is
Gift of God
By S. M. Shoemaker 21

urch in the News - 4

ashington - - - - 10

nadian Affairs - - 11

LCA - - - - - - 35

ews in the Churches:
ntral States - - - - - 41
ryland - - - - - - 37
chigan - - - - - - 40
nnesota - - - - - - 43
w Jersey - - - - - - 36
.: Philadelphia - - - - 46
.: Williamsport - - - - 44
cky Mountain - - - - 42
uth Carolina - - - - - 47

. Fry in Buenos Aires 38

ve Make a Family - 25
orship Notebook - - 28
rsonal Problem Clinic 29
oks - - - - - - - 31
Conclusion - - - 50

THIS WEEK . . .

● THE OLD ARAB on our cover feeding a little child is one of 40,000 survivors of the earthquake and tidal wave that brought death and misery to the city of Agadir in French Morocco. Among the first to mobilize aid for the stricken population were Christian churches throughout the world. Lutheran World Relief had blankets and supplies on the spot within days. How this was achieved is told in our story on *page 18*.

● WITHIN A FEW WEEKS we'll be reporting who said what at seminary graduation exercises in the United States and Canada. The people who'll do the least talking will be those making up the graduating classes. We asked one of them, the future assistant pastor at St. Mark's Church, Williamsport, Pa., how he feels about leaving the campus and facing the world. Bill Hershey gave a cautious appraisal that may express the feeling of many (*page 12*).

● "WAS I RIGHT?" asked the pastor of a southern congregation in explaining that while assuring a Negro that the church was open to all races, he also pointed out that a Negro's presence at a service might split the congregation. A voice from the south answers the question with a resounding "no." Rachel Wahlberg, wife and daughter of presidents of southern synods, believes in taking the lead even against strong resistance (*page 16*).

● BIGNESS CAN BE a blessing but it also poses special problems. Presidents of the 32 ULC synods meeting in Chicago thought large congregations need continued guidance from the church-at-large and made arrangements for it. They also proposed to make it easier for older men to change professions and prepare for the ministry. The story is on *page 35*.

THE CHURCH IN THE NEWS

Panel honors Dr. Fry

A huge marble wall panel was unveiled at the new Interchurch Center at 475 Riverside Drive, New York City, on April 21 as a tribute to Dr. Franklin Clark Fry, president of the United Lutheran Church. The brief ceremony was conducted by Dr. Edmund F. Wagner, ULC treasurer and president of the Interchurch Center, in the presence of members of the ULC Executive Board and other guests.

"As an expression of gratitude for your unique ministry, 155 laymen and pastors quietly contributed a fund of almost $45,000 for the purpose of dedicating this marble wall to you," Dr. Wagner said. "We rejoice in the fact that, through it, we can express thanks to God for you as a pastor, leader and friend."

The massive curved marble wall, 33 feet wide and 14 feet high, is at the center of the main lobby of the $20-million, 19-story Interchurch Center, national headquarters for many Protestant and Eastern Orthodox churches and agencies. Inscribed in gold leaf on the wall is the passage from Ephesians 4:4-6, starting, "There is one body and one spirit . . ."

The dedication plaque says, "Our unity in Christ was a vital concern of Franklin Clark Fry, D.D., president, United L theran Church in America, 1945- president, Lutheran World Federatic 1957—; chairman, Central Committee the World Council of Churches, 1954 when this visible symbol of Christi unity was built and dedicated."

Dr. Schiotz to head TALC

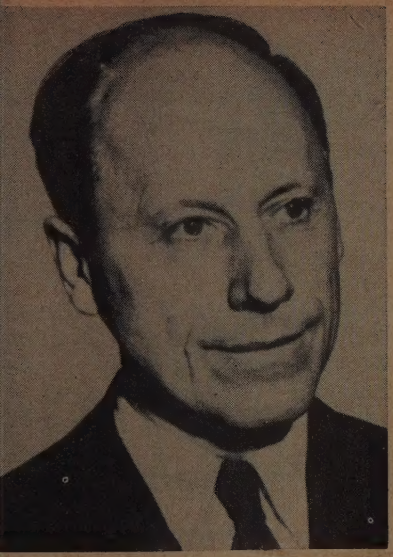
The 1,000 delegates to the constituti convention of the new 2.2-million-me ber The American Lutheran Church h little difficulty deciding on a leader. the third ballot at the opening session Minneapolis Auditorium on April 22 th chose as president Dr. Fredrik A. Schio who had headed the Evangelical L theran Church, largest of the three uniti bodies—the Evangelical, American a United Evangelical Lutheran churches.

Dr. Schiotz will begin his six-year te next Jan. 1, when the new church sta full operation. The Chicago-born clerg man, 59, had served parishes in Minn sota and was later a student work exec tive. He has been president of the EL since 1954.

Others who had strong support in t voting were Dr. Norman Menter of D troit, vice president of the ALC a president of the National Lutheran Cou cil; and Dr. William Larsen, president the UELC and chairman of the constitu ing convention. Dr. Menter was nam vice president of TALC for a two-ye term. Dr. Larsen was elected to a s year term as full-time secretary.

Board membership apportioned

Of the delegates to the initial conve tion, 511 represented the ELC, 460 t ALC and 29 the UELC. They select also six members-at-large for the Chur Council, executive body of the ne church. The 46-member council will al include the president and vice preside



TO HEAD TALC
Dr. Fredrik Schiotz

of the church, the president and a lay epresentative from each of its 19 dis-ricts. District organizing conventions will e held during the next two months.

Delegates simply ratified elections of nembers for the TALC's eight boards, ince the Joint Union Committee had repared slates to insure proportionate epresentation for each of the merging odies. They named as TALC's "honorary resident for life" Dr. Henry F. Schuh. Dr. Schuh, 70, has headed the American Lutheran Church for the past ten years after having served previously for 20 years as its director of stewardship and finance. Before the ALC's formation in 1930 he had been a pastor for 16 years in the Buffalo Synod.

At the ALC's final convention, Dr. Schuh recalled the 1930 merger which he said produced "much the same feeling" as this one. He urged delegates to remember that "the treasures God has entrusted to his church" are kept in "earthen vessels" and can be transferred "from one vessel to another. The new church will be a church in which Christ can live."

Kennedy vows independence

The issue of religion should not be raised in an American national election, candidates had said. Many Protestant church leaders had added that the Presidential office must be open to a Roman Catholic, although some added that he should first openly announce his stand on church-state relations.

In the actual campaigning, no issue seemed to hold as much interest as the religious one, however. Barnstorming through West Virginia, where Roman Catholics are a tiny minority, Sen. John F. Kennedy of Massachusetts, a Roman Catholic who is seeking the Democratic nomination, faced a barrage of questions about the relation of a Roman Catholic to his church's claim to authority.

An address to newspaper editors in Washington gave Sen. Kennedy a platform for a lengthy and forthright statement about his church affiliation. "I am not the (Roman) Catholic candidate for President," he declared. "I do not speak for the Catholic Church on issues of public policy and no one in that church speaks for me." The Roman Catholic Church has "no claim over my conduct as a public officer sworn to do the public interest," the senator said.

Not responsible for papal claims

The "only legitimate religious issue" is whether a candidate would be "responsive in any way to ecclesiastical pressures or obligations" that might affect his conduct in office, Sen. Kennedy said. He added that his record showed he had not been influenced by any such pressures.

Religious groups have the right to ask candidates about their stand on certain questions of public policy, Sen. Kennedy admitted. He cited federal aid to parochial schools, sending an ambassador to the Vatican, and use of foreign aid funds for birth control as issues on which all candidates could be expected to express themselves.

He hoped reference to him as a Roman Catholic candidate would be ended, Sen. Kennedy said. "Do not expect me to explain or defend every act or statement of every Pope or priest, in this country or some other, in this century or the last," he pleaded.

Lutherans decry religious vote

Holding its final convention before merger into TALC (*see page 4*) the American Lutheran Church at Minneapolis adopted a resolution calling opposition to a presidential candidate because of his religion "unfair, unwise and not warranted." A candidate's faith would influence his conduct in office, the resolution said, but "cannot absolutely determine that conduct. The chief consideration is that the person best qualified for the position be chosen."

In an address to the Augustana Lutheran Church's Central Conference at Rockford, Illinois, United Lutheran President Franklin Clark Fry said, "Every voter must follow his own conscience, taking into consideration who would make the ablest and fairest President." He added that there was no question as to the "stand of the Roman Catholic Church favoring church-state relations."

Many priests leave Roman Church

More than 1,000 former French priests have left the Roman Catholic Church since the end of World War II, according to a report from the information service of the World Alliance of Reforme Churches. In Italy the number is sti higher, but in Spain it is quite small.

Although most of the ex-priests hav not associated themselves with any othe church, about 40 have become either la or clerical members of France's Reforme Church, the report said. In early Apr this group held a meeting at Sete, i southern France, at which Pierre Bourge president of the Reformed Church o France, and Dr. Marcel Pradervand, ger eral secretary of the World Alliance, wer the speakers. The group set up a pro gram to aid former priests who had fle into France from Italy or Spain.

Churchmen approve "sit-ins"

Many northern church and studer groups had approved "sit-in" demonstra tions by Negroes at lunch counters i the South. Negro groups had occupie lunch counter seats in many stores de manding that they be served there as the were at other counters throughout th stores. In some cases, counters or store were closed. In others, stools were re moved and customers were served with out restrictions so long as they stood up In Galveston and San Antonio, Texa church and civic goups averted demon strations when they persuaded stores t serve both Negro and white customer

Some southern church groups sup ported the "sit-ins." Kentucky's Counc of Churches and the Raleigh (Nort Carolina) ministers' association an United Church Women were amon those calling for desegregation in all pub lic places of business. Religious group at the University of North Carolina unite on a drive for elimination of racial seg regation at movie theaters, lunch coun ers and restaurants.

Negro churches led in many of th demonstrations. The Memphis (Tenn.

SEGREGATION IS MORALLY WRONG!
SEGREGATION IS MORALLY WRONG!
WE SUPPORT SOUTHERN SIT-INS!
WE WALK FOR HUMAN DIGNITY!
WE WALK FOR HUMAN DIGNITY!

CLERGYMEN FORM PICKET LINE ON FIFTH AVENUE, NEW YORK
Ministers march at chain store to protest lunch-counter segregation in southern stores

Ministerial Alliance called for "total sacrifice" and a boycott of stores that refused equal service to people of all races. It asked also "total desegregation" of schools, museums, buses, libraries and art galleries.

Some groups dissent

White students in the South differed on the degree of integration they would support. At Duke University in North Carolina, divinity students by large majorities approved the "sit-ins" and asked that "qualified Negro students" be admitted to the university. However, undergraduate students in a campus poll voted about 2-1 against immediate admission of any Negro students. Students at Wake Forest College in Winston-Salem also voted down by a 742-604 margin a proposal to admit Negro students.

Episcopal bishops in southern states were also divided. In Arkansas, Bishop Robert D. Brown said he was "completely out of sympathy" with an Episcopal Committee on Law and Order formed by a lay group to "resist encroachments by radicals" upon a segregated society. In Alabama, Bishop Charles C. J. Carpenter called on the National Council of the Episcopal Church to repudiate a statement issued by a church agency which expressed "sympathy for the current sit-down movement." He said the statement "condoned lawlessness" and was an "inadequate presentation of the situation."

Dr. Edwin T. Dahlberg of St. Louis, president of the National Council of Churches, described the lunch-counter demonstrations as "an expression of just and righteous indignation" but urged that they be "conducted in a peaceful and orderly manner."

Augustana budget increases

A 1962 benevolence budget of nearly $6 million will be recommended to the June convention of the Augustana Lutheran Church by its Board of Finance, it was announced in Minneapolis. The board noted that the budget may be the final one for the 600,000-member body

which is planning merger with the United Lutheran Church and two smaller groups. Present program calls for the merger to become effective in 1963.

Dr. Martin B. Carlson, Augustana stewardship director, said the church should be asked to approve a $5,781,000 budget. About $3.5 million would be raised by apportionment to congregations, the rest from special offerings and other funds. Dr. Carlson noted that per capita giving of Augustana members had increased from $40.52 in 1949 to $77.05 in 1959.

No proposed budget has yet been estimated for the Lutheran Church in America, which will include the 3,100,000 members of the Augustana, American Evangelical, Suomi and United Lutheran churches. The ULC budget for 1961 is $14,216,400. The 1962 ULC budget will be adopted at the Atlantic City convention in October.

Centennial in Liberia

One hundred years of Lutheran mission work in the African republic of Liberia were observed at special services on April 27. Chief ceremonies took place in Monrovia. Participating were President William V. S. Tubman of Liberia and Dr. Earl S. Erb, executive secretary of the United Lutheran Church's Board of Foreign Missions. Speaker was the Rev. Stefano F. Moshi, president of the Lutheran Church of Northern Tanganyika.

Mission work in Liberia was begun by the Rev. Morris Officer and Henry Heigard in April, 1860. The Lutheran Church in Liberia now has 5,000 members in 37 congregations. It operates 17 elementary schools, a high school and a nurses' training school. A hospital is maintained at Zorzor. Plans have recently been completed for a new million-dollar Phebe Memorial Hospital to be erected at Suakoko. Construction is scheduled to begin in May, 1961.

"Right to disbelieve" argued

Roy R. Torcaso, a construction firm executive, wanted to be a notary public in the state of Maryland. He was denied the commission when he refused to take an oath affirming his belief in God.

Montgomery County Circuit Court upheld the action, citing the provision in Maryland's constitution which requires a "declaration of belief in the existence of God" as a test for "any office of profit or trust in this state."

This month Torcaso took his case to Maryland's Court of Appeals, threatened action in the U.S. Supreme Court if he lost. "An atheist can be elected President of the United States but cannot hold the position of notary public in Maryland," Leo Pfeffer, Torcaso's lawyer argued. Religious freedom "includes the right to disbelieve as well as to believe," he said.

Nature of ministry studied

Is a minister a chaplain to a private religious club or a performer for a group of liturgical enthusiasts? Do church members concentrate their loyalty on a building-centered program or are they aware of the wider entity of the church? Are men attracted to the ministry by emphasis on comfortable living or by opportunities for service and sacrifice.

These and dozens of similar questions will be explored during the next three years in a nationwide series of "conversations" sponsored by the National Council of Churches' Department of the Ministry. Graydon McClellan, director, says the first meeting will be held May 20-21 at Pittsburgh, with 12 pastors and 12 theological professors attending. Later meetings will be held in Dallas, San

WOMAN PASTOR IN SWEDEN
r. Margit Sahlin, one of three ordained n Palm Sunday, in newly designed black lk pulpit robe women clergy will wear

rancisco, Chicago, and in other cities.

At the same time, denominational enstment officers and guidance counselors ill discuss "vocation and enlistment" t special conferences. Goal of the proram is to "develop a common expreson of the philosophy of enlistment" of andidates for the ministry, Mr. Mclellan said.

ectarianism called scandal

Denominational divisions "become candalous when we transport them to on-Christian lands," Episcopal Bishop tephen C. Neill told the 25th anniverary meeting of the Oregon Council of hurches at Portland. "Western names" nd "accidents of geography and language" become confusing and hurtful when they divide new Christians in mission areas, he warned.

The Christian world is on its way to union, the bishop said. He challenged the idea that deep theological differences were keeping the churches apart. "What is keeping us apart? Largely property, sheer conservatism and unwillingness to die."

Churches in America "know little about one another even though we live side by side," Bishop Neill continued. "We are governed by the prejudices of the 16th century." He described the 19th century as one of "Christian division" and predicted that the 20th would be one "of Christian union." There have been "forty acts of union within the last 50 years," he said.

And so forth

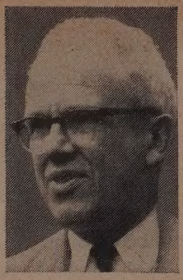
National Lutheran Council will hold its 1961 meeting in Detroit, Jan. 31-Feb. 3, Dr. Paul C. Empie announced.

Dr. Henry F. Schuh, honorary president of The American Lutheran Church, has been named chairman of the National Lutheran Council's division of Lutheran World Federation affairs.

An assembly of Christian youth will be held at Lausanne, Switzerland, July 13-24, under World Council of Churches' auspices. Attending will be 1,400 delegates from 15 European countries and about 300 from other parts of the world. The U.S. will send 180 delegates.

New 50,000-watt broadcasting station of the Lutheran World Federation will be constructed in or near Addis Ababa, capital of Ethiopia. It will be operated under the name, "Voice of the Gospel." Broadcasting is expected to start on Christmas Day, 1961.

WASHINGTON



By ROBERT VAN DEUSEN

KENNEDY FIGHTS BACK

DURING THE PERIOD leading up to the Wisconsin primary, Senator John Kennedy succeeded in keeping the subject of his church membership in the background. While Hubert Humphrey engaged in a hard-hitting campaign, he, too, soft-pedaled the religious issue. But the results of the Wisconsin primary showed that Kennedy's Roman Catholic affiliation played a part in the voting pattern.

The spotlight shifted to West Virginia, where the primary election will be held May 10. In a predominantly Protestant state, the question of attitudes toward a Roman Catholic candidate for President would be put to the test. A solid defeat at the polls in this border state might halt the Kennedy bandwagon. A substantial victory would give it added impetus.

Sensing the crucial nature of the contest, other candidates began to close ranks. Supporters of Stuart Symington, Lyndon Johnson, and Adlai Stevenson in West Virginia began to throw their weight behind Hubert Humphrey in an effort to slow down the Kennedy steam-roller.

The pressure heightened when it became apparent that the United Mine Workers, a potent force in the Mountain State, were working for Kennedy's defeat. The *New York Times* reported that John L. Lewis, still a powerful figure in the labor movement, was opposed to the young senator's candidacy.

Out in the Open

IN RESPONSE to the rising pressur Kennedy made an abrupt change in stra egy. He dropped his air of courteou aloofness and began to fight back. Speak ing in West Virginia, he charged that th other candidates had ganged up on hi by supporting Humphrey, who he claime "is already out of the race."

For the first time, Kennedy took th offensive on the religious issue. In pr vious campaign speeches, he had a swered questions involving the relatio ship of his faith to the public respo sibilities he would assume as presiden Now he brought the question out in th open without waiting to be asked.

He said he thought the religious que tion should be settled "right here in We Virginia." He quoted the guarantee religious freedom in the First Amen ment, and urged the voters to back u his right to believe according to his co science without forfeiting the privileg of holding the highest public office.

Kennedy claimed that if his religio would keep him from becoming pres dent, he should not have served in th House or Senate or the U.S. Navy. H said he became a Catholic the day h was baptized, and inquired whether h lost the West Virginia primary on tha day 42 years ago.

He told reporters later that he had d liberately decided to deal with the r ligious issue head-on because he thoug it was better than leaving it "beneath th surface." The May 10 primary will r veal whether his strategy succeeded.

If Kennedy loses in West Virginia, th question of whether a Roman Catholi will become our next president may b come a dead issue for 1960. If he win it will be a live issue until the Dem cratic convention in July, and perha until election day in November.

anadian affairs

BALANCED BUDGET

EVERY SPRING the House of Commons assured of at least one night when the Ps are all in their seats and the galleries e packed. Budget night is the big night, ll of expectation and suspense.

This year the drama was a little bit me. Nearly everyone had guessed that nance Minister Fleming would neither t taxes nor increase them, but would d with the announcement of his cher- ed goal—a balanced budget.

In 1959 the deficit had been $600 mil- n. In the fiscal year just ended it pped $400 million. In two years more an a billion dollars had been added to e national debt. It now stands at over 2 billion—an average of $682.59 for ch of the 17,700,000 population.

If Mr. Fleming's figures are right, the vernment will arrive at March 31, 1961, th a small surplus of $12 million.

EXPENDITURES for the coming year e expected to rise by $173 million to se to $6 billion. Biggest slice goes national defense—more than $1.5 bil- n.

The Finance Minister's hopes of a sur- us without cutting expenditures or ising tax rates are based on an increase the national income, with a resulting e in tax revenue. During the past year e gross national product—the sum of goods and services produced—rose by per cent. A similar rise is predicted r the current year.

"I am happy that we have reached the al of a balanced budget without the cessity of recommending any further creases in taxation," said Mr. Fleming. While I look forward to the day when e can undertake a measure of orderly duction in our public debt, present circumstances do not warrant an increase in tax rates in order to expedite the retirement of debt."

He forecast "a year of solid expansion and balanced growth."

AS A BASIS for his optimism, the minister noted that average per capita wages and salaries of workers in trade and industry had reached a new record of $3,773 (almost $73 a week), an increase of 4 per cent over 1958. Since the consumer price index was only 1 per cent higher than in 1958, there was a satisfactory gain of 3 per cent in real income.

There was also good news in the fact that the government's net borrowing for the next fiscal year would be at a relatively low $210 million. This would greatly ease the problems of provincial and municipal governments and also of private industry in meeting their financial needs. Presumably the "tight money" situation was passing, and interest rates would fall from their abnormal peaks.

Not everybody was as happy as Mr. Fleming seemed to be about the state of the nation's economy. A spokesman for the Liberal opposition accused the minister of undue optimism in his forecasts for the coming year and charged that Conservative policies had led to record unemployment, record public debt, high trade deficits, widespread bankruptcies, and interest rates that were burdening provincial governments, municipal administrations, and school boards.

It contained just preachings, no remedies, he said. Preachings and sermons were "pretty cold porridge" for the unemployed who were not enjoying Mr. Fleming's alleged boom.

Some political prophets are saying that Mr. Fleming's standpat budget of 1960 is a prelude to some generous tax cuts in the spring of 1961, followed by an election in the fall. —NORMAN BERNER

Realist with a Sense of Mission

This month seminaries graduate their classe of 1960. Are the young men who'll face th world as pastors tomorrow different from th seminarians of old? One of them says they ar

By William E. Hershey

Next month we'll be saying goodby to the second-floor, four-room apartment that has been our home for the past three years. We (my wife and I and our son, who will be just about one year old at the time) will be moving out, along with about 50 other men and their families, into a new life—the ministry.

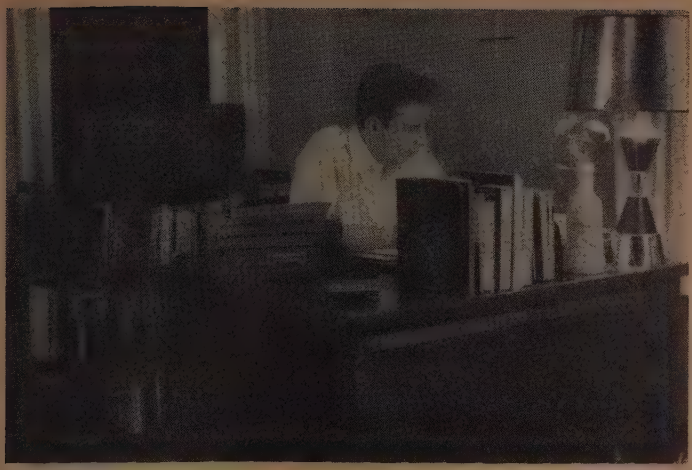
Our apartment, a stretched-down thing of a home in what used to be a one-family house, is on the edge of the Philadelphia Seminary campus in Mount Airy. Our neighbors on both sides of the street are faculty members and students. We'll go out into life armed with knowledge which we accumulated, at times painfully, over the past three years, with a few preconceived ideas and a few illusions, and with a bachelor of divinity degree that qualifies us to receive a call as a pastor and be ordained, after another examination, by a synod.

Most of us have calls. These have meant basic decisions that brought us face to face with the tasks before us, our aptitudes and shortcomings, our prejudices and aspirations.

As seminarians we've been in an i between situation—free to criticize wit out being responsible for the course action taken by the church. We cou shake our fingers at laymen and pasto from behind the walls of the semina campus. And we did have a good tim doing it.

I think I am what you would ca an "average seminarian." I am 27 ar come from a middle-class home in middle-size Pennsylvania town. I d my stint in the army and met my wi (the daughter of a college dean) in Ge many. Marge was a social worker in military hospital. I was a GI and worke as a stringer for *Stars and Stripes*. The sent me to interview her for a story o social work, and we found so much talk about that we decided to get ma ried. Not on the first day, of course.

All this is pretty much "average" b modern seminary standards. Sixty p cent of Lutheran seminarians today a married (in Philadelphia, the ratio lower—45 per cent). And many of the



QUIET STUDY TIME IS ONLY PART OF THE DAY

ve been in military service before com-
eting their studies.

WE SETTLED DOWN at Mount Airy like
erybody else. In addition to study,
ere was an active social life. Before
r son arrived Marge worked fulltime
a child-guidance clinic, and I supple-
ented the budget with preaching and
mmer jobs. After the baby came we
d to revise things a bit. Now Marge
orks only in the afternoons as a social
orker while I baby-sit and study. I
so supply regularly a church near
eading.

The household and baby-sitting jobs
e shared by both of us. As a conse-
ence we've crossed over traditional di-
sions of husband-wife labor. We've
en able to enjoy the days as they come.
Marge's work and my classes are con-
nt topics for supper conversations. Her
ork keeps my theological studies from
coming ivory-tower experiences, and
e, I believe, has grown by our mutual
perience.

Many of the men carry heavy work loads in addition to supplying churches and maintaining a full seminary class schedule. Why get married? you might ask. Why take on the extra burden?

There is no one answer. Many of the men have been in the Army, Navy or Air Force from two to five years. Some have been businessmen, engineers or writers for a number of years before coming to seminary. Quite often the right girl was on the scene during these years and the question became *why not* rather than *why*.

I think we are a different breed of seminarian from the one produced by the church of previous generations when most men sailed placidly out of high school, through college, and into seminary in a smooth, non-stop trip. Seminary students seldom married until after graduation, and the problem of how to meet one's military obligation did not arise.

I can't help thinking that the class of, say, 1910 had it pretty good. No diapers strung through the bathroom, no conflicting time schedules, no outside world

SEMINARY CLASS AT CHOIR PRACTICE
Into the life stream

superimposing the brash realities of life on the quiet dignity of theological studies. It must have been comfortable to live "apart" in a monastic kind of community.

IT MIGHT HAVE BEEN comfortable but it wouldn't have been my idea of life. In fact, I wouldn't want to live in a monastic community, and I think this, too, is a pretty "average" attitude of the seminarian of 1960. We want to break down the barriers between clergy and laity. We don't just talk about the priesthood of believers. We want to see it established.

The seminary as we know it points in this direction. It has become a community within a community. We and our families are part of the neighborhood in which we live. There's no "apartness" for us.

Close association with the world around us has deeply influenced our outlook on life and our future. We know that we don't have even part of the answers to the big problems of the atomic age.

Our generation has been accused of having a soft faith, of lacking conviction. I think this appraisal misses the point. We are realists because we know that life is more than a study in black and whit and that we cannot meet the comple problems of our world with a few stoc phrases. Our faith has been tempere by realism.

THIS REALISM has shaped the image o what we want to achieve in the future Of course, we think of the parish we'r going to serve, but our thinking doesn' stop there. We want to be able to reac the people outside the congregation a well.

We know our parishioners will not b the kind of people that settle down in on place to live out their lives there. They' be on the move. So we'll have to be o the move too. We'll have to minister t downtown shoppers and office workers to city visitors, to the people in low income housing units and downtow slums. And we'll have to be able to mak ourselves understood by people who ma not understand much English.

I'm not forgetting the needs of subur bia where Lutherans lead a comfortable though mortgaged, existence. I'm product of that world myself. I know that the church with all its organizationa ramifications, can be a center of subur ban life.

But I can't help being excited by the arger prospect of our task: to help peo-le of all colors and educational levels ain an awareness of Christ. I think ost of us in the class of 1960 want to inister to all the people *where they are*, side or outside the church.

So, THE PLATITUDES are not for us. We elieve we have an urgent and important essage to get across and that there are great many people who ought to hear . These people might not be reached y the homey kind of sermon that skips ver the issues and ignores the problems f real life. We'll have to make our steners aware of the judgment, awe and onder of God as it applies to existence n the 1960s.

This won't be easy. I'm reminded of hat one of our professors told us in lass the other day: "Amos came out of ne desert to call down God's judgment and then went back into the desert. Today we come along, call God's judgment down on the people and expect to be paid monthly salaries, parsonages and fringe benefits for it."

WILLIAM E. HERSHEY
Out of the shell

And yet, this is what we must do if we want to be true to the ideas that led us to where we are today—to the threshold to the ministry. Depression and two world wars have knocked the bottom out of our hopes for "building the Kingdom" on earth. Some churches have retreated within themselves and have become pious social clubs. A few have broken out of their shells and begun to minister to the ills of society.

BUT THIS IS only the beginning. Slums, prejudice, disarmaments, politics, racism are slowly being recognized as part of the Christian agenda. The more we, as young pastors, can do to increase this sensitivity and drive for love to be structured in justice, the better it will be.

We feel it needs to be repeated again and again that Little Rock, Capetown, Hiroshima, Dachau and Geneva are part of our Christian geography. Ignoring them or separating them from the church, the way we sometimes separate our daily work from our Sunday worship, is no solution.

Realizing our limitations, we hope to do whatever we can to be agents for proclaiming God's Word as a solid ground for this action. We feel strongly that a firm anchorage in prayer and trust in him is our only hope.

Whatever happens in June when the people and communities throughout America meet us, and vice versa, God only knows. I do know that there are people in all types of work who are striving daily to express their Christian commitment in a changing world. We'll be right among them.

A few weeks ago, the pastor of a southern congregation submitted this problem: A Negro had asked him whether she would be welcome in an all-white Lutheran church. The pastor said she would, as far as he was concerned, but that some church members might take exception and stay away. Quoting Paul ("All things are lawful unto me but all things are not expedient") he asked whether he was right in putting the burden of decision on the Negro rather than on his church. Here is a different slant on the same issue:

WHAT IS EXPEDIENT?

By Rachel Conrad Wahlberg

In our southern city several years ago, a problem of expediency came up. The women of the church were members of the local Council of Church Women who were at that time planning a World Day of Prayer. One of our group was on the planning committee.

The world-wide subject was Christ, The Hope of the World. In our city many Jewish women belonged to the council. In order not to offend them, the committee began to go through the entire program, deleting "Christ" wherever our Lord's name was mentioned and substituting "God" for it.

It was expedient, most of the committee felt, not to offend our Jewish friends with the fact that Christ, the hope of the world, was not *their* hope.

Rather than go along with this denial of Christ, our group, backed by pastor and church council, withdrew from the World Day of Prayer program and from the Council. Stating our reasons explicitly, our resignation was read befor a roomful of Protestant groups.

No other group followed suit or, com mended our action. The resignation wa referred to a committee of local Pro estant ministers and laymen who regre fully decided *to let expediency prevail.*

Were we right?

Martin Luther could have said: "M conscience and the Word of God con vince me I am right, but since I ma cause a split in the Roman Catholi Church and this would be an offense t many, *it is expedient* that I recant."

Faced by a maiden's accusation, Pete *found it expedient* that he deny bein "one of this man's disciples" . . .

Jesus could have said to Pilate whe he asked, Art thou a king? "Thou saye

---

Mrs. Wahlberg, a frequent contributor to "The Lutheran," is the wife of the president of the Texas-Louisiana Synod and daughter of the president of North Carolina Synod

t I am a king. To this end I was born hn 18:37) but since there is so much ing against me, *it is expedient* that I t until the time is more favorable to lare my kingship."

To the Jews it was expedient that one uld die. One did.

A MINISTER MAY refuse to preach the pel to any group that enforces segre-ion. But that's not enough. A con-gation that keeps itself carefully away m facing the integration question is in ct enforcing segregation whether it s so or not. As long as visitors of er races are invited to enter at their n risk we just don't mean what the u are invited" sign on the board out-e the church says.

We cannot be afraid to cast a "stum-ng stone" before church members o, though loyal in their church attend-ance, refuse to let Christ rule in the area of race relations. Paul wrote in his letter to the Romans (9:33): "Behold, I lay in Zion a stumbling stone and rock of offense; and whosoever believeth on him shall not be ashamed." A minister cannot afford to preach only parts of the gospel people are ready to accept.

WE KNOW of a southern pastor who was asked by a group of Negroes whether it would be all right to attend church the next Sunday.

"Of course you would be as welcome as anyone else," he said, "but I wonder if you would feel at home. We do not have any *other* Negro members." Of course the Negroes did not come.

Pilate also tried to straddle the fence to avoid making a vital decision. By passing the decision to the people, did he not in fact make his choice?

The day the earth shook churches rushed into actio

THE FOUR BOYS waiting under the sign that said "Agadir" in Arabic and French looked unreasonably happy. They had salvaged two bicycle wheels out of a gigantic, dust-covered heap of rubbish that once was a city.

Agadir, the Columbia Lippinc Gazetteer of the World of 1952 sa is the southernmost port of French M rocco on the Atlantic, and a fishing a military supply center. It, said the G zetteer, "had become the gateway to

rtile Sous region (early fruits and vège-
bles)."

It's anybody's guess what the next edi-
on of the Gazetteer will list under
gadir. The city disappeared during the
ght of Feb. 29 to March 1 under the
npact of two earth tremors and a tidal
ave. Many of the city's population of
),000 fled with only their clothing on
eir back, many in their night clothes.
ver 10,000 were killed.

IN THIS ERA of globe-spanning mass
mmunications, what happened in Aga-
r was made known to the world within
ours. News of the disaster sparked one
those infrequent outbursts of interna-
nal solidarity that can be observed
henever nature unleashes its fury
ainst one target selected at random
urope and America organized aid within
ours.

Church agencies were among the first
step in. A representative of the World
ouncil of Churches, Dr. Kurtis F. May-
r, director of the European program
the Brethren Service Commission, flew
Agadir the morning after the quake,
nfirmed earlier estimates of 10,000
ad, 10,000 injured and over 25,000
meless in a report to the Council's
eneva office (photos published with this
ticle were taken by him).

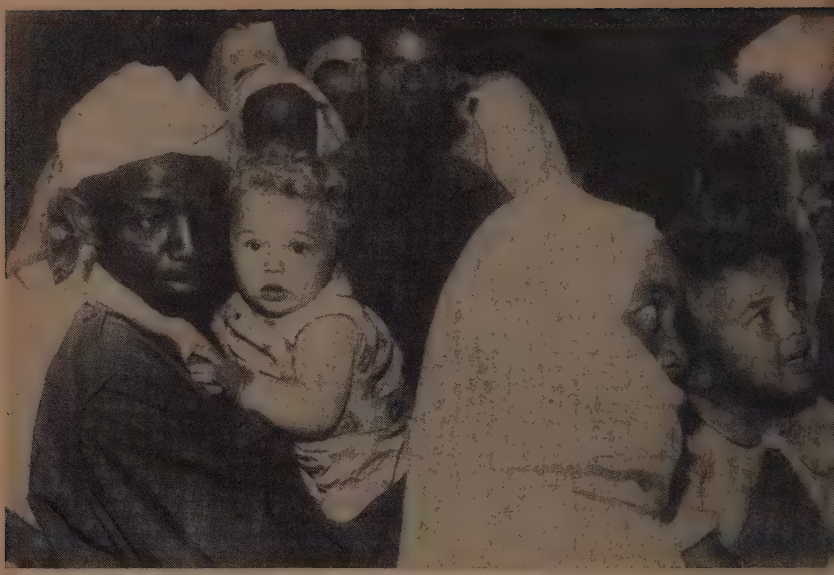
Within days, the Council's aid pro-
am was rolling. Hundreds of tents,
ousands of pounds of blankets and
othing, and over $50,000 in cash were
ipped to the disaster area. Working at
e scene was an eleven-member team
om a Brethren- and Mennonite-spon-
red organization of young Christian
cifists. Contributions came from church
ganizations in Germany, Scandinavia,
itain and Japan, in addition to the Lu-
eran World Federation and Canadian
utheran World Relief.

LUTHERAN WORLD RELIEF had been concerned for some time about the welfare of Algerian refugees in Morocco. When the board of directors met in January, the board authorized a one-time shipment of clothing to Casablanca for distribution to refugees. Within weeks, 67,000 pounds of clothing were processed and loaded on a ship scheduled to unload at Casablanca on March 11.

When the news of the Agadir disaster reached New York on Tuesday morning, March 1, LWR headquarters braced for a new emergency. By March 6, the Lutheran World Federation staff in Geneva had received sufficient information about the situation in Agadir to determine that clothing from Lutheran World Relief would be needed. A cable to the New York office asked for action.

The next morning the directors of Lutheran World Relief met and decided to reassign the 67,000 pounds of clothing destined for Casablanca to Agadir. The

CHURCHES SENT BLANKETS
Soldiers and lay workers distributed them



FORTY THOUSAND WERE HOMELESS

World Council of Churches relief team on the spot was put in charge of distributing the aid in co-operation with the Red Cross. Also authorized by New York was a $5,000 grant to the Lutheran World Federation for purchase of medical supplies.

THIS WAS NOT the first time that Lutheran World Relief had been on the scene with its aid just a few days after disaster struck. Last fall, 24,500 pounds of clothing and bedding arrived in a Japanese disaster area seven days after a typhoon had left 4,000 dead and over a million people homeless.

Typhoon Vera struck Japan Sept. 27 and 28. LWR officials received a request for aid three days later. At the time, a shipment of relief goods was en route to Korea. The freighter transporting the goods was due to dock at Yokohama on Oct. 4. The steamship line agreed to change destination of the LWR shipment and ordered the captain to unload the r lief goods in Japan. A $2,000 grant w added to supply further aid.

Last year, also, Lutheran World R relief was able to supply 100,000 poun of clothing almost immediately after severe typhoon hit Taiwan, and was in position to ship clothing and blanke for many victims of a flood causing hea damages in Madagascar.

ALL THESE ARE CASES where Luther World Relief met an emergency wi emergency measures. Its on-going pr gram channels supplementary foo mostly from United States governme surplus stock, to over two million pe ple, clothing to about one million p sons a year. Regular distribution poir are in Korea, Formosa, Hong Kor India, Jordan, Yugoslavia and Chile, a in refugee camps in Germany and A tria. A shipment of clothing for Algeri refugees in Tunisia is now en route.

Radiance Is a Gift of God

Y SAMUEL M. SHOEMAKER

NOT LONG AGO I sat at lunch with some f the faculty in one of our eastern col-ges. And we were discussing some of ne factors which affect students and their ttitudes towards life in this time. One ember of the faculty said he felt that ne factor is the atom bomb. This par-cularly affects young people because, hile we older people have had our ance at life, they have not; and if any-ody pays the price in a military way of ying to stave off a great enemy on-aught, it will be they.

But this uncertainty, this vague appre-ension, affects us all. If an all-out at-ck came, who of us would not suffer nd perhaps die in it? The thing is well ithin the range of possibility.

Taken together with all the profound hanges that all of life is undergoing in ur time, this adds to our emotional bur-en and "takes it out of us." Perhaps e need more sound and healthy emo-on, if we can find it, than any genera-on ever needed, both to meet our life-hallenges with courage and to help thers to do the same.

The souls of many of us, like our odies, are already over-stuffed. We have asses of material in magazines and ewspapers, about all sorts of emotional nd spiritual self-help. Many over-feed eir souls on cheerful little thoughts that only intensify the self-centeredness from which they need to be delivered. And before long these sweet little idea-pills cloy like eating too much candy, and we throw them aside in disgust.

If real trouble came, it would be interesting to see how many people who must be forever taking medicine or running to psychiatrists would get well fast. I am told that mental illnesses in London were at a minimum while the bombs were falling. Maybe people just don't have time for nervous breakdowns and other personal problems when immediate physical danger threatens.

BUT THIS IS NOT the whole answer. While some theologians become the self-appointed critics of those who preach about peace of mind and seek to bring comfort to the nervously and emotionally distraught, the recalcitrant public keeps reading this kind of literature and listening to men who speak in this vein.

I once heard Bishop Stephen Neill say that if anybody thought the great problem of our time was overweening pride and self-confidence, he was wrong—the problem of our time is widespread fear and loneliness. If this be true, Christian ministers do well to address themselves to these needs, and not merely deplore their existence.

Human life has always been a problem, and the tensions of our life today

have added to our difficulties. There are very few of us, including the critical theologians, who do not need more personal spiritual help, in the way of emotional energy with which to meet life confidently, and radiant power to share with other people. We could all do with a great deal more of it.

But whence come these two great blessings—energy and radiance?

Do not let us underestimate one source of them, great human love. The reason why "all the world loves a lover" is that his or her own happiness lifts everybody round about them and is contagious. There seems to be an actual increase of life and energy in people when a great love comes to them; and this is in God's wonderful order.

Victor Hugo once wrote, "I have met in the street a very poor young man who was in love. His hat was old, his coat worn, his cloak was out at the elbows, the water passed through his shoes, and the stars through his soul." One has seen this last far beyond the first stages of great in-love-ness, and provide a source of lifelong energy for those who love one another.

Let us also thank God for a job that takes up all our energies. The other day I was talking with a young artist about his work. He described it to me as, "not so much a job, as a love." You know he will do it well. For the job which depletes his energies also restores and replenishes them. How awful to be bored with the thing to which you must return five days out of seven! Thank God for the necessity of work, for its building of discipline in us, for the way it helps us to become a person.

It happens to be my own good fortune to begin almost every day with a relish for the things that wait for me on the desk, and for what the mail will bring. This has nothing to do with virtue: it has only to do with great good fortune. I do know that the expenditure of energy on what interests us profoundly is one way of recharging our emotional batteries.

I SUSPECT THAT radiance is the outsides of inward energy. Do not confuse it with the simpering modern version of "spirituality," the frozen smile, the attempt to appear "spiritual." Give it its place of honor in a much loftier connection.

There is a kind of natural radiance that is found in some intelligent and enthusiastic people. One thinks of William James. All who ever heard him speak of the fascination and excitement that attached to what he said, coming from his own enthusiasm for his subject.

But radiance is the impression of gladness and single-mindedness and good cheer that is unconsciously given off by people who are deep in the Spirit. I am constantly noticing the difference between church-attenders who have never really found out what it is all about, and the people who have come into the stream of the Spirit and are experiencing something.

There is dullness in the expressions of those for whom religion is an inhibitor and boring thing and who therefore do not understand it; and there is precisely radiance in the expressions of those who have begun to feel even the beginnings of genuine experiences of faith.

This is not so much something in the personalities of these people, as it is

---

Dr. Shoemaker, since 1952 rector of Calvary Protestant Episcopal Church in Pittsburgh, is a famed author and preacher. A native of Baltimore, he was formerly rector of Calvary Episcopal Church in New York City, N. Y.

THE FAITH THAT PRODUCES RADIANCE . . .

mething that is being given to them. is not something coming from them, at something coming through them. The ord "enthusiasm" means being "in God" d one suspects that it is a word coined express precisely this quality of adiance.

SOME OF YOU may by now be saying yourselves, "Does that man think that terior energy or outward radiance is going to save anybody from a hydrogen bomb?" The answer is obviously, No.

But one would also say these things in reply: The same faith that produces the energy and the radiance keeps one from lying awake at night and living in apprehension, even though it gives the courage to look the possibilities in the face. And while life lasts, this faith gives people superhuman courage and concern.

One hears that the last people who

give up and die and think about themselves, in sealed box-cars or concentration camps, are the people with the stupendous faith. It has many a time saved them and others from despair. This is left when nothing else is left. And meantime these people of faith are the ones who are in themselves a pledge that, if life lasts at all, we can look forward to a better day. This energy and radiance are not just personally gratifying qualities: they are of the stuff out of which we shall make a new world if a new world is to be made. These people are the lifters, the renewers of life.

But one must not seek the energy and the radiance directly, for these are by-products: one must seek the faith which is the primary force. It is easy to hug the energy and even the radiance to oneself for one's own satisfaction: but you can never do that with faith. Faith is always including God and his plans, and therefore other people, in it, and you can't push it around and be selfish about it—not if it is real faith, as against the self-made counterfeit of it which sometimes looks like the real thing.

We shall find that any quick-and-easy short-cuts to energy and radiance are like quick-and-easy short-cuts to health, or a good suit of hair, or beauty—they are fake. There is nothing worth having in all this world that costs nothing. The grace of God is "free," in the sense that you cannot pay money for it, and everybody can have it; but it is not free, in the sense that you do not have to do anything to receive it and to keep it.

IN THE SPIRITUAL LIFE, as in the natural, there is often a kind of "beginner's luck." The thing burns up brightly, like dry, thin kindling. God gives us this, I think, for a kind of encouragement. But the "luck" does not last long. It must be succeeded by some hard work, some steady application, some study, discipline and effort. Birch logs burn a le longer than old shingles. We need som "hard wood" of the soul.

The energy is there and the radianc is there. God has the secret of them an he wants us all to have more of ther than we have. But we need to give great deal more time to him. Especiall when the going is rough and the schedul tight, we need times of deep communio with God and with each other, which w engage in for their own sake, not fo any lesser things, even in seeking energ and radiance. Out of the refreshment s enjoyed there come fresh vision abou our total lives, renewed energy in bod and mind, increased optimism, and ne hope; but these will be tarnished if the are sought for their own sake.

WE MUST SEEK GOD for himself, no for anything we are going to get out o him. There is a time to turn off all th practical faucets of outgo, and just t open the valves of inflow from God an from the people through whom Go works with us. We need to receive firs not to give nor do. This is why praye worship, receiving Holy Communio continue on through the ages undimi ished. How much we really enjoy ou existence, how great a victory over li we are given, how much we contribut to the world as we go through it, depend on how much we let the other an greater world change us.

Most of us live at a fifth or a tenth o what we might be. Wanting, seekin serving ourselves, we grow poore weaker, less healthy, less happy: Forge ting ourselves, praying, serving other peo ple, we grow richer, healthier, mor happy. It is a law. The energy and th radiance are gifts of God.

FIVE MAKE A FAMILY

Committee Meeting

IN SOME WAY the Luther League got nto the conversation as Karen peeled otatoes for dinner and I pounded a ough cut of meat.

"When does Miss Taylor give her talk the Luther League?" I asked.

"This week, Mother, and I wanted to sk . . ." Karen sloshed the potatoes round in the water and left her question nfinished.

"Ask what?"

"You remember what fun it was to ave Miss Taylor here that evening for inner before we all went to Lenten serv-ce?" I nodded. "Well, I thought . . . ou know she . . . Miss Taylor . . . eats er dinner at a restaurant . . . and I hought I might ask her for dinner be-ore the Luther League meeting?" Karen nded with a question mark, as if not ure how I'd receive her proposal.

"THAT's a good idea, Karen."

"The thing is . . . I'd like to have Alice Anderson, too, and Buggy . . . Robert Burton," she translated, seeing the frown n my face. "That would be three extra. Would that be too many?"

"Why Alice and Robert?"

"We three are the committee in charge f this program and we're the ones who sked Miss Taylor to speak. If we could et together at our house, we could plan he entrances and exits and introductions or the evening. But if it's too much other . . ."

"I think it will be fun. Do you know f Miss Taylor and Alice and Robert re free for dinner?"

"Buggy's always free for a meal. He's like Pete. Alice can come, I know. And I'm sure Miss Taylor can. She has to eat some place, and the Melton restaurant serves good meals."

"Better call everyone to be sure," I advised. "Let's have your father bring home a half-gallon of ice cream that night. And I have all those packages of frozen shrimp that Regina Kent sent over because Mr. Kent suddenly seems allergic to shrimp."

"Make that shrimp Creole dish that Dad likes. Please? And I'll make the salad. And we can have vegetables and . . ." Karen was at the telephone by this time and left the menu planning to me.

I TIPPED the family off to the fact that we would stay out of Karen's hair before dinner that night and let her have the living-room with her guests.

That worked very well. We greeted the guests when they came and then we left. I kept Pete and Sue busy in the kitchen and dining-room.

"You have such a pleasant home, Mrs. Melton," Miss Taylor said to me as the committee meeting broke up and all four wandered from the living-room into the kitchen. "I appreciate eating in a private home after weeks of restaurants."

Karen looked pleased. She told me not too long ago that our house was "tacky" and wished we could do some redecorating. She needs to see it through other people's eyes. To Miss Taylor, it didn't seem tacky—but comfortable.

"What is your subject tonight?" I asked. "You told me and Karen told me, but I've forgotten."

"A busman's holiday for me," Miss Taylor smiled. "Librarians are always asked to talk about books. The committee asked me to review some inspirational books. I've selected a novel, a biography, a book of short stories, and two books of poetry. I hesitated about the poetry."

"I DON'T THINK you need worry. There are quite a few romantic, sensitive, dreamy-eyed youngsters in that Luther League group. They are at the age when mysticism, religion, romanticism appeal —and poetry has that appeal."

"I notice that at the library—especially among the girls. Interesting to see the kind of books individuals draw out. I prefer working in a smaller library, like this. You know the person and the type of book he or she likes."

I like Miss Taylor more every time I see her, especially since Karen has forgotten that earlier infatuation for her. I hear Miss Taylor mentioned by Karen and Pete and other youngsters who frequent our house, and I know they appreciate her interest in them.

"Will there be any other adults at the meeting?" Miss Taylor asked. She and I were alone in the kitchen now. The others had gathered around the TV.

"Either Pastor Ittel or Pastor Hansen will be there. And for each Luther League meeting parents act as sponsors. You won't be the only adult. Don't worry."

"I'm not worried. After all, I spend my days with young people. But I always wonder how a group or a class will react to me the first time I meet them."

"Let that be the least of your worries," my husband laughed as he entered from the back door and quickly shoved the ice cream into the refrigerator. "From what I hear, the guys and dolls think you're real cool."

MISS TAYLOR laughed. "Isn't their language ridiculous? But I spoke just as silly a jargon when I was in high school."

"Better wash, Dan, and come right back," I warned him with a kiss. "We're ready. Give Karen and Sue the signal on your way. They're the waitresses."

"Can't I help?" Miss Taylor asked.

"Oh, no. Be our guest tonight. Karen likes things to be just so. And she wants to impress you and Alice and Buggy. There! Now I'm calling him that!" I laughed with Miss Taylor. "You join the other guests in the living-room and let Karen call you formally."

"I've noticed she's very particular about little things," Miss Taylor said. "I observed her that evening you had me here to dinner during Lent. I'm pleased to see a young girl take such pains."

"Oh, she gave us a training course before you came. She wanted us to be perfect . . . because she admires you so. She's more relaxed for this visit."

"I've noticed that, Mrs. Melton, and I'm glad," Miss Taylor said. I felt that she recognized, sympathized with, and forgave that petty jealousy I'd experienced recently.

THE EIGHT of us converged at the dining-room table. Dan, always gallant, stood behind the chair where Miss Taylor was to sit.

Pete forestalled him. He walked to another chair, pulled it back, flicked it with an imaginary napkin, and said politely, "Be my guest."

Miss Taylor sat with a laugh. She couldn't help it after our talk in the kitchen.

"Don't *you* pass me by, Connie," Dan warned, still holding an empty chair.

"Because I was always weary, my doctor started me on Postum!"

"Some days you hardly seem to get up before you're tired out. When I found that kept happening to me and I kept sleeping poorly, too, something had to be done.

"So I went to the doctor. He told me that my trouble might be 'too much coffee.' Seems some people can't always take all the caffein in coffee. He suggested I try drinking Postum instead because Postum is caffein-free —it can't keep you awake at night.

"I tried Postum—what did I have to lose? I slept better, felt livelier *and* enjoyed Postum's flavor. Why don't you try Instant Postum? You'll like it, too!"

Postum is 100% coffee-free

Another fine product of General Foods

"SPECIAL MUSIC" ISN'T THE BIG THING

THE HEADLINE in the little "box" at the top of the page was set in heavy type:

MUHLENBERG CHOIR TO SING
On CBS "Church of the Air"

Below, in smaller type, the announcement continued:

> The Muhlenberg College Choir will be heard on the "Church of the Air" radio program on Sunday, April 24, via the CBS radio network. Dr. Charles M. Cooper, president of the Ministerium of Pennsylvania, will deliver the sermon, and the program will honor Christian colleges in America.

With high regard for the work of the Muhlenberg College Choir and for Dr. Cooper—and with no thought to set one over against the other—I suspect somebody has put the cart before the horse!

The real culprit is that mysterious something we call "the spirit of the times." This, of course, is really a casual and careless way of saying "that's the way things are until someone squawks about it." And I think it's about time that someone did some squawking!

LOOK AT THE page of church notices in your local papers. Music has become the great "come-on" to attract people to our churches. Judging from the flow of adjectives to describe some of the choirs in the churches, or the size of the type which announces renditions by Bach, Brahms, Stainer and all the rest, one might think that our Lord commissioned the disciples to go into all the world and sing!

But let's stop and do some thinking about churches which seek to attract people by elaborate programs of music. Certainly the church must be willing and ready to use every proper vehicle to compel men's attention to the gospel.

But does this mean that the musical displays we put on in our churches are really going to win souls for Christ? What happens to the fellow who, having been attracted to a particular church because the music there is good, suddenly finds a new choir director has substituted modern compositions for the old favorites? What happens when the music fails to "lift up his soul"?

THERE WAS a time when men used to speak of music as the handmaid of religion. Those were the days when, having been brought into a vital relationship in faith to God, men expressed their joy in song. Music then was one of the vehicles of man's response to God. Through the eyes of faith man beheld the goodness of God in creation, in redemption, and in sanctification, and then with a heart full of joy and thanksgiving he sang "the new song" to God.

But notice that this was a song of man. Man did the singing. He lifted his own voice, no matter how croaking or screechy it sounded. But there's less and less of that kind of music in the churches today. Music is a profession. That's why in more and more of our churches greater chunks of time are being given over in services to "special music."

THIRTY YEARS AGO the Committee on Church Music of the ULCA said: "For anthems in the Anglican sense there is little place in the Lutheran Orders, though there is is a distinct place for the choir in the Introit and Gradual of The

Service, and in the Responsory for Matins and Vespers. Nevertheless it has become the usual custom in our churches to sing anthems."

That last sounds almost like a sigh of regret. "It shouldn't be done, but alas, there's not much we can do about it!"

And how prophetic that sigh has become! Now there's an anthem for every choir at every service, or so it seems. With choirs for everyone but the cradle roll and the wheel-chair set, services frequently take on the appearance of a sacred concert.

There's nothing wrong with concerts. Who doesn't thrill to a well-trained chorus singing the mighty strains of Bach's "St. Matthew's Passion" or Brahm's "German Requiem"? But the question is this: to what degree is music —that is, music which is performed by a few to be heard by many—to be a part of the normal Sunday worship service?

WE MIGHT TAKE that question a step further and ask: how much of worship is to be a sort of "spectator sport"? The Reformation protested against services where the people did next to nothing. Singing of the liturgy and the hymns by the entire congregation was one factor contributing to the success of the Reformation. Worship brought the family of God together in a body. As a family, all of the members of the body took an active part. We are in danger of forgetting that.

Perhaps, if we can remember that worship is primarily a corporate response, that the action is not by just a few but by all, we may move further away from the cult of "personality." The "performances" of the musicians, vocal or instrumental, as well as those of the preachers may one day fade into the background.

When that happens, people will come to church not for the music, or for the pulpit style. They will come to recognize that the forms of worship are the expressions of individuals who, apart from their separate identities, have become merged into a unity the head of which is Christ. And in those forms they find the appropriate words and music which best express their gratitude and thanksgiving to God.

—EDGAR S. BROWN, JR.

PERSONAL PROBLEM CLINIC

By EARL S. RUDISILL

Embarrassed

QUESTION: Alma is thirteen, and is one of my students in junior high. Her family are members of our church. Since the opening of school she has become quite confidential with me, perhaps, because she sees me in church.

This girl is embarrassed because her mother dresses differently from the mothers of her girl friends. She complains that her mother is old-fashioned. Because of this Alma is ashamed to invite her friends to her home or to have other girls meet her mother. I am afraid the girl and her mother are drifting apart.

A little while ago the mother told me Alma is taking a strange attitude toward her, and said she couldn't understand it. At that time Alma had not yet said anything about the matter. I have wondered whether I should speak to this mother and explain how her daughter feels.

REPLY: This mother has already indicated her confidence in you, so the

way is open for you to speak to her. She ought to be encouraged to welcome the confidence, suggestions, and criticisms of the girl, and be ready to talk over matters of clothing, housekeeping, money, and other related matters. You could suggest that parents go along with their children's suggestions—provided they are reasonable. She ought to assure the girl that she is sympathetic and eager to co-operate. Alma may be of real assistance to her mother.

It is plain also that you ought to have another talk with the girl, and ask her to avoid being too demanding, be patient in judging her mother, and give full weight to her mother's worries and responsibilities. Advise her to be kind and considerate in offering any suggestions, consider fully what the family finances can bear, and be as co-operative as possible at home. Try to keep the girl's confidence, commend her for any indications of sober thinking, and assure her that you will always be interested in her problems and ready to talk them over.

Self-conscious

QUESTION: If I were asked to do the solo part of an anthem I think it would almost kill me. Self-consciousness, or an inferiority sense (call it what you may), keeps me from being what I should be. When I have a suggestion to offer in a choir meeting I don't have the nerve. Before I go to a rehearsal I feel sure that I will speak up, but when the time comes I wilt.

I am ashamed to be this kind of person. I am tempted to give up, and go to some other place where no one knows me, and start all over again. I have nothing against anyone, for they are all good, respectable people.

I feel my trouble very keenly, and I pray each day that God will give me courage and strength to launch out into the deep in every way. Aside from prayer what can I do?

REPLY: Many people who later attained eminence have gone through this kind of experience. They took themselves in hand and with divine help overcame their handicaps. It can be done, but it doesn't happen automatically.

Various early situations and experiences create such a timid self-depreciation. It is generally believed that it is not an inherited trait. What experience has produced, another kind of experience can overcome. Resolve that henceforth you will not be a wallflower, but will stand up and express your ideas. Ask God's help to carry out the resolution. Make a start and never surrender until you have the victory in your hands.

As you continue, be reasonably self-critical and try to improve your thinking and your expression. A well-known historian tells of this timidity as a young man, and says one thing that helped him was to anticipate people on the street in saying "Good morning" or "How do you do?" Getting in his word first proved valuable. Persistent assertion, within reasonable limits, is an asset.

A good many people, in their excessive, distorted self-consciousness, have felt that they knew too little to speak up, that all other people knew more than they, and that people would laugh at them. But in every group there are probably a good many other people who feel the same way. Muster up courage to speak out and as time goes on courage and ease will increase.

BOOKS

PROTESTANT AND CATHOLIC

Holy Writ or Holy Church. By George H. Tavard. Harpers. 250 pages. $5.

Father Tavard is an Augustinian specialist in Protestant theology who addresses himself in this work to the Catholic-Protestant dilemma concerning the relation of the Bible to tradition in the authority of the church. Although his view of tradition "is that of the Catholic Church as embodied in the decrees of the Council of Trent and the Vatican Council," he approaches his study in the history of patristic and medieval thought with a combination of painstaking scholarship and ecumenical sensitivity.

Tavard's main thesis is that Scripture and tradition form an inseparable unity and should never be pitted one against the other. "Once separated, each of them is maimed: the Church becomes a mere human organization; Scripture a mere book. The former falls into the hands of the administrators; the latter into those of the philologists. Both are then opaque to the power of the Word."

The author contends that the Catholic Church at best has always maintained a kind of "Scripture alone" if it is understood that "Scripture" is not to be equated merely with the canonical books of the Bible (a secondary liturgical matter). It is rather to be defined broadly as "the canonical Scripture interpreted in the commentaries received by the Church." This allegedly takes account of the Holy Spirit's ongoing revelation outside the Bible within the Church. Tradition is thus interpreted as "the art of passing on the gospel."

Tavard maintains that many of the leading Catholic theologians of the fifteenth and sixteenth centuries falsely separated tradition from Scripture and then elevated tradition over Scripture as an ecclesiastical defense measure in the church-state struggles. In pitting itself against this mistaken "church (Papacy) alone" with an even worse "Scripture (Bible) alone," the Reformation is viewed tolerantly as an ill-fated remedy for a temporary sickness which was not at all representative of orthodox Catholic theology at its (patristic) best.

This irenic work is written with "concern over the misreading, by post-Tridentine theologians, of the decrees of Trent regarding Scripture." Tavard's hope is that Trent might be reinterpreted but certainly not altered. His account of the Council ends with the ominous note: "It is self-evident, in Catholic theology, that the debates preceding the adoption of a dogmatic decree by a Council do not lessen the binding force of that decree."

Rome has spoken. Even if Scripture were actually granted the co-ordinate status with tradition desired by Tavard, would this in any way affect the growth of post-Tridentine Mariolatry, or renounce the decree at Trent that all are anathematized as heretics who believe that sinners are saved by God's grace through faith alone?

Philadelphia WILLIAM H. LAZARETH

ABOUT CHINA MISSIONARIES

Parents of Many. By Victor E. Swenson. Augustana Press. 348 pages. $3.75.

United Lutherans will enjoy reading this book with map in hand, for it is a resumé of much of the work in China of the Augustana Lutheran Church, a body with which we are merging. The author has written to "arouse young people to give their lives to service in the far-flung battle line for the Christian Church throughout the world."

These reminiscences of a senior missionary are written simply and in great detail. There is no plot, merely a series of incidents in the lives of a China missionary and his wife. The plea for a closer walk with God (away from "luke-warm Christianity") and a spirit of self-denial and devotion is made repeatedly.

Dr. Swenson's story is interesting from several points of view: it spans missionary work over the first half of this century so

Distinguished books from THE WESTMINSTER PRESS

Children in the Church

By IRIS V. CULLY. In an entirely new and up-to-date approach to Christian education for the young, Mrs. Cully employs the latest developments in psychology and pedagogy, making this book invaluable for parents and teachers alike. $3.75

Train Up a Child EDUCATIONAL IDEALS IN THE ANCIENT WORLD

By WILLIAM BARCLAY. Dr. Barclay discusses the ideals of elementary education among the ancient Jews and in Sparta, Athens and Rome, and compares and contrasts them with the cultural attitudes and educational methods of the early Christians. $4.50

Ground Plan of the Bible

By OTTO WEBER. Here is the first English version of the famous handbook of the Bible. Written simply and clearly, it combines a rapid survey of Biblical history with a review of Biblical literature and theology, providing a truly unique guide to the Scriptures. $3.95

Mystical Writings of Rulman Merswin

Edited by THOMAS S. KEPLER. This volume contains two extraordinary books by the 14th-century mystic: *The Four Beginning Years* and *The Book of the Nine Rocks*. Literary masterpieces, as well as outstanding examples of apocalyptic mysticism, they have never appeared in English before. $2.95

Now at your bookstore

THE WESTMINSTER PRESS

Witherspoon Building, Philadelphia 7

hat the reader feels the great changes in the organization and the approach to missions oday. It witnesses work in China during hree drastically different governments so hat the layman catches a glimpse of the omplexity of the problems of the people nd of the church. It noticeably does not pre-ent many details of the Swensons' personal ife, yet one realizes that underneath mission rogress reports there lie great personal eartaches and hardships.

Dr. and Mrs. Swenson spent 45 years vorking among the Chinese in various prov-nces. He occupied many positions of lead-rship in the Augustana Lutheran Church n China and as its representative at inter-Lutheran and interdenominational meetings. She organized the Lutheran women of China. Both taught and served in many other ways.

KRIEMHILD M. GOOD

Spinnerstown, Pa.

BETTER TEACHING IN CHURCH

A Philosophy of Adult Christian Education. By David J. Ernsberger. Westminster. 172 pages. $3.75.

How can today's busy, highly organized congregation minister effectively to people's deepest needs? The author says that activism is frequently a substitute for the church's most significant task—relating people to God and their fellowmen.

"There is a tragic gap between the aching oneliness of many anxious individuals and some of the potential corporate resources of the Christian fellowship. Often people earnestly desire to discuss the central issues of life; yet most of their congregational contacts scratch the surface of life leaving them lonely in the mists of many activities."

Why doesn't the church serve its people more effectively? The answer lies in the image that pastors and laymen have regarding the ministry of the congregations. We tend to confine our ministry to huge crowds at worship or to individuals in counseling. But our ministry in small groups falls short of its mark. Church school classes and youth and adult organizations have been more interested in maintaining organizational patterns than in coming to grips with vital issues of faith and life.

Can Christian education make our congregational ministry more effective? The author speaks boldly: "There must be a recovery of the Reformers' conviction that the teaching function of the church as a whole is essential to its very nature. Any ministry is defective if it is not, in large measure, a teaching ministry; and a teaching ministry is defective if it does not bear fruit in a teaching church."

Whether pastors and other church leaders agree with author Ernsberger or not, their encounter with the book will undoubtedly lead to more effective ministry to adults in their congregations.

Philadelphia LAWRENCE M. REESE

POCKET-SIZE BIBLE STUDY

The Letters to the Philippians, Colossians and Thessalonians. By William Barclay. Westminster Press. 253 pages. $2.50.

William Barclay, the most recent in a notable succession of Scottish Bible expositors, has added another volume to a well-received series (*Daily Study Bible Series*) which will provide a comprehensive commentary and devotional study guide for the whole New Testament. To write for the layman without sacrificing scholarship is in itself no mean accomplishment. Yet to this capacity Dr. Barclay adds spiritual insight and a charm of writing seldom combined.

For intelligent, consistent and devotional Bible study presented in a convenient pocket-size I know of nothing better.

New York City ROBERT D. HERSHEY

PLAY-ACTING IN CHURCH

Religious Drama 3. Selected by Marvin Halverson. Meridian Books. 317 pages. $1.45 paper.

There is increasing awareness these days of the place of drama in the life of the church. Today a body of dramatic material is becoming available which seeks to probe the meaning of the Christian faith.

Religious Drama 3 is a collection of seven plays of varying length. (Two previous col-

lections have been published by Meridian.) This collection includes the two plays of Charles Williams, "The House by the Stable" and "Grab and Grace," which were produced by the Lutheran Foundation for Religious Drama of New York City this year. The "Gospel Witch" by Lyon Phelps vividly catches the evil spirit that underlay the Salem witch trials of 1692. "Billy Budd" by Louis O. Coxe and Robert Chapman is a dramatic adaptation of the novel by Herman Melville. The conflict between the personifications of evil and good in the characters of Claggert and Billy Budd moves on to the redemptive role of the innocent man put to death by the enforcement of justice.

These are modern morality plays in which the characters represent much more than themselves. They are types of humans living in the midst of the basic questions and problems of mankind. They illuminate the nature and meaning of the Christian faith.

Tinicum, Pa. OSWALD ELBERT

A nation is her parish, a car her home!

Pilgrim Circuit Rider

By LEILA ANDERSON

in collaboration with

HARRIET HARMON DEXTER

The inspiring story of a woman missionary whose parish spreads across rural America. In a fabulously equipped station-wagon — emblazoned PILGRIM CIRCUIT RIDER—which is a home, schoolroom, and office in one, Miss Anderson brings books, services, Sunday school programs, and hope to small churches. Her country wisdom, plain talk, and understanding heart have turned many a struggling church into a vital congregation. "Filled with infectious zest and enthusiasm. . . . Here is a book to enjoy, to read with wonder that one person could accomplish so much." — MARGARET WIDBER, *Missions Today.* Illustrated $4.00

At your bookseller

HARPER & BROTHERS, N. Y. 16

AND SO FORTH

Sins of the Day. Longmans, Green and Co. 75 pages. $1.50.

This little book, listing almost every conceivable sin, is intended for self-examination leading to confession. Its compilers are anonymous but they acknowledge indebtedness to a similar book by two French Dominicans. It represents the common Anglo-Catholic borrowing of the Roman Catholic view of sin as sins; its talk of "Christian virtues," and striving for perfection make it foreign to evangelical convictions concerning sin and grace. Lutherans need to face the question of confession, but not by the route laid out in this book.

Philadelphia JOHN W. DOBERSTEIN

A Pioneer in Northwest America. The Memoirs of Gustaf Unonius. University of Minnesota Press. 357 pages. $7.50.

A Swedish immigrant farmer who became a clergyman of the Episcopal Church in Wisconsin and Illinois in the years 1841-58 wrote a lengthy autobiography now translated into English. This is the second volume, sponsored by the Swedish Pioneer Historical Society. There are lengthy descriptions of hardships of pioneer life and of the church situation in the Northwest a century ago. Unonius later returned to Sweden where he published these memoirs.

Why I am a Unitarian. By Jack Mendelsohn. Thomas Nelson & Sons. 214 pages. $2.95.

Mr. Mendelsohn is skillful in describing Unitarian efforts to establish convictions on reason without revelation. Such a chapter as "Where is God" would probably benefit anyone who has a cozy idea of the Deity.

ULCA . . .

Synod Presidents Propose Study Of Large Congregation Problems

PRESIDENTS of the 32 synods of the United Lutheran Church in America have called for a special study of the problems faced by the church's 268 "very large" congregations.

The Council of Synodical Presidents, in annual conference at Chicago early in April, proposed that the ULCA Executive Board authorize a special consulting committee to arrange for a series of seminars for congregations having more than 1,000 confirmed members.

Such large congregations are in need of "continued guidance and counsel" from the church, the presidents were told by Dr. Alfred J. Beil, Iowa Synod president, and the Rev. George L. Lundquist, Northwest Synod president. They said 87 of the ULCA's 4,600 congregations have more than 1,500 confirmed members.

The two synod presidents listed special problems faced by larger churches, including the training of lay leadership, centralizing congregational activities, more efficient division of responsibility among a church staff including pastors and specialized lay leaders.

Such churches also need to maintain a "big brother" concern for young and numerically weak congregations, and to increase their stewardship of time, talent and material possessions for greater service, the presidents asserted.

THE COUNCIL OF PRESIDENTS also voted to request the ULCA Board of Higher Education to study the problems presented by older men wishing to prepare for the ministry, especially those between 35 and 40 years old. They proposed a specially designed program for older men, centralized in possibly one seminary, and subsidized by the church.

Dr. Dwight F. Putman, president of the Central Pennsylvania Synod, said there are many men over 35 years old who want to become pastors, but face serious obstacles including supporting their families and adjusting to the discipline of academic training.

The Council endorsed a suggested church-wide group hospitalization plan for pastors. If adopted by the four bodies merging to form the Lutheran Church in America, the plan could go into effect at the time of the constituting convention in June 1962.

The presidents unanimously supported the ULCA's stand taken at the 1952 convention that a pastor should have a minimum of three years' experience in a parish before entering a specialized ministry, such as a chaplaincy or a staff position with a board, agency or auxiliary of the church.

Dr. Fry's Easter Message

"THE RESURRECTION of Jesus Christ lays the one and only solid base for peace," declared Dr. Franklin Clark Fry, president of the United Lutheran Church in America, before a throng of Easter worshipers in Hollywood Bowl. His sermon was also heard widely over radio.

Speaking at the traditional sunrise service, Dr. Fry said the message of Easter "creates a sense of family among all men." Dr. Fry is also president of the Lutheran World Federation and chairman of the central and executive committees of the World Council of Churches.

"The first thing to understand is that the resurrection was not just a prodigy," he said. "It was not a spectacular feat accomplished by or for Christ for his own glory, with no intended effect on us except to stun our senses. . . .

"The truth is rather—and this is the glorious shout of the gospel—that this rising and all that went ahead of it, this victory was for us. And his will will never be fulfilled until it is in us. . . .

"The resurrection of Jesus Christ not only indicates the sanity of the universe, there shines out from it the love of our redemptive God. Oh, whoever you are, do not let Christ be buried in your heart. On this majestic Easter Day, see him, experience him rise!"

Study of 19 Congregations in Hudson County Planned

By RALPH I. SHOCKEY

TRENTON—A six-month study of 19 urban congregations in Hudson County will be made by the Board of American Missions, for the purpose of "interpreting the mission of the Lutheran Church in that area."

The Rev. Carroll L. Charles, secretary of the board's Department of the Urban Church, will direct the study with the assistance of Miss Barbara Maddock, a board staff member.

"This is not an attempt to tell the local congregation what it is to do," Pastor Charles said. He explained that "the whole study is geared to assisting local congregational leadership in more effectively proclaiming the gospel within the limits of the congregation's resources."

The Hudson County study is a pilot project, he said, which it is hoped may set the pattern for future policy in increasing the effectiveness of urban ministry. The United Lutheran Church, he pointed out, is the most urban in American Lutheranism.

The study will seek to gather and analyze full information about the communities involved, including health, housing conditions and the quality of public services. Each congregation will be examined as to its program and ministry, with an attempt to determine how it is regarded in the community and how it defines its mission to the community.

Cities chosen for special study are Jersey City, Bayonne, Hoboken, and Union City. The Hudson County area was selected, Pastor Charles said, because of interest shown in a recent survey made by the New Jersey Synod.

Pastors of the churches involved, he said, "have been making a real effort to serve the people of Hudson County and have expressed a desire for guidance in meeting their problems."

Stewardship Workshop for Laymen

SYNODICAL LAYMEN will gather at Atonement Church, Asbury Park, May 13-14, for the annual Stewardship Workshop. Dr. Wallace Fisher, of Holy Trinity Church, Lancaster, will open the session with the presentation of the theme of the workshop: "God's Work—Your Concern."

Five discussion groups will be led by the Rev. George DeLawter, synodical chairman; Harold Skelton, National Lutheran Council representative; John Iderstine, LLM; Dr. George T. Miller and Dr. Paul T. Warfield.

ALCOHOLISM is the subject of the fifth workshop sponsored by the Chaplaincy Division of the Lutheran Welfare Association of New Jersey in co-operation with the New Jersey Department of Health. They will be at St. John's Church, Jersey City, May 2; Bethany Church, Palmyra, May 9; and Grace Church, Phillipsburg, May 16, under the direction of the Rev. George R. Koehler.

Dr. C. Nelson Davis, director of the Malvern Institute, Malvern, Pa., will define the general problem. William J. Harris, chief of the Alcohol Control Program, New Jersey Department of Health, will head a panel on "Community Agency Resources."

Services for Puerto Ricans

OF THE SOME 5,500 Puerto Ricans livin in the city of Trenton, approximately 80 pe cent are within seven blocks of The Saviou Church. The Rev. Alford R. Naus, pasto of the church, has been having informa meetings for many of them.

The first official service was conducted o Good Friday evening with Mr. Gilbert Fa con, seminarian, as the guest Spanish pa tor. A regular weekly service is being he at The Saviour Church on Sunday evening

A JAPANESE LAYMAN, Takeru Iijima,

he new organist at St. Paul's Church, Teaneck. He served as choirmaster in churches on the east and west coasts since 1939. He s a native Californian and served in the U.S. forces during World War II.

GRACE MISSION, Freehold, approved plans for construction of the first unit. An effort s being made to raise $40,000 during the hree-year financial campaign. The ultimate plan calls for a seating capacity of 450.

MARYLAND

Historic Frederick Church To Illuminate Twin Spires

By WILSON P. ARD

FREDERICK, MD.—"The clustered spires of Frederick stand, green-walled by the hills of Maryland." So wrote John Greenleaf Whittier in his poem on Barbara Fritchie.

The two graceful spires towering 150 feet above historic Evangelical Lutheran Church are to be flood-lighted under a project financed by Dr. and Mrs. John T. King, Sr., of Baltimore.

This congregation was organized Nov. 26, 1738, by Pastor John Caspar Stoever. Log churches were built in 1743 and in 1746. In 1762 a new church, with a single tower, was dedicated.

The present church, with twin towers dominating the city and surrounding area, was dedicated Dec. 8, 1855. The two octagonal spires carry the old bells which had been brought from London in 1771, and were recast by a Baltimore firm in 1870. Located in the west tower, the bells today continue to peal forth summons to worship just as they have done for nearly 200 years.

During the Civil War, General Lee's army reached Frederick on Sept. 6, 1862. On the following Sunday Evangelical Lutheran Church was crowded with Confederate officers and soldiers. According to the church history, on this occasion, "the pastor had to exercise special restraint."

The battle of Antietam, sharpest conflict of the war, began on Sept. 15. More than

Twin towers dominate Frederick landscape

4,000 sick and wounded were brought to Frederick. The Lutheran Church, because of its size and connected rooms, was well adapted to furnish comfortable arrangements for the wounded and the medical staff. It was seized on the opening day of the battle and evacuated in January 1863.

For 200 years this church has been a dominating factor of strength in the community, and now its "towering spires" will be brilliantly flood-lighted and clearly visible for miles around.

The Rev. Charles F. Trunk, Jr., is pastor of the present congregation. There are more than 2,000 confirmed members.

In his poem Whittier was referring not only to the two spires on the Lutheran Church, but also to one each on Evangelical Reformed, All Saints' Episcopal and St. John's Catholic churches.

Dr. Fry's Week-End In Buenos Aires

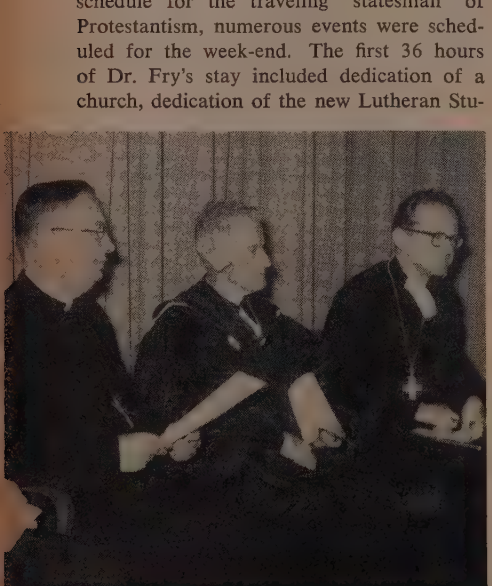
Dedications, ground-breaking and Seminary opening in tight schedule

By N. EARL TOWNSEND

ARGENTINE LUTHERANS had a double opportunity this year to see and hear Dr. Franklin Clark Fry. The president of the Lutheran World Federation was in Buenos Aires twice within seven weeks in February and March.

On his first trip early in February, Dr. Fry was occupied mainly with the sessions of the executive committee of the World Council of Churches, of which he is chairman. On the second visit, March 26-29, he gave his full attention to Lutheran affairs.

Following the usual pattern of a packed schedule for the traveling "statesman" of Protestantism, numerous events were scheduled for the week-end. The first 36 hours of Dr. Fry's stay included dedication of a church, dedication of the new Lutheran Student Center, a ground-breaking, and open-



At opening of Seminary: Dr. Fry, Dr. Jonas Villaverde and Bishop Bo Giertz of Sweden

Dr. Fry tries mate, the Argentine national drink, sipping through straw from a gourd

ing of the scholastic year at the Lutheran Theological Seminary.

SOON AFTER arriving in the Argentine capital, Dr. Fry was whisked away from his hotel to Good Samaritan Church, in suburban Villa Progreso. There he took part in dedicating the enlarged church building.

On Sunday morning Dr. Fry participated in the dedication of the newly acquired building in downtown Buenos Aires, the ground floor of which has been made into a chapel for Messiah Church, and the second and third floors are being used to house Lutheran students from the interior who are studying in metropolitan universities.

Dr. Jonas Villaverde, president of the United Evangelical Lutheran Church in Argentina, officiated at the service. He was assisted by the Rev. Emanuel Lichtenstein, missionary to the Jews in Argentina and pastor of Messiah congregation, and the Rev. N. Earl Townsend, director of evangelism for the Argentine synod.

"Walls do not make a church," Dr. Fry said in his sermon. "Rather you are the temple of the Lord and the spirit of God dwells in you."

In the afternoon, ground was broken for Reformation Church in Vicente Lopez,

Dr. Bela Lesko welcomes brother, Carlos, s a new student in Argentine Seminary

uenos Aires suburban section, on a site joining the home of the Argentine presi-nt. Dr. Fry said that this was only the cond time he had taken part in a ground-eaking service; the other was in a parish once served.

The Reformation congregation at present as services only in the Estonian tongue, ut is beginning youth and Sunday school tivities in Spanish.

The culminating event of this busy Sun-ay was the opening program of the Lu-eran Theological Seminary in Jose C. Paz, near Buenos Aires. Dr. Fry made the official presentation of Wittenberg University's diploma and hood symbolizing the honorary doctor of divinity degree conferred in absentia on Dr. Villaverde in Springfield, Ohio, last September.

Also speaking at the seminary was Bishop Bo Giertz, of Gothenburg, Sweden, vice president of the Lutheran World Federation. Dr. Bela Lesko officially reassumed his duties as rector of the seminary following a sabbatical year spent in the United States and Europe. Prof. Joseph H. Deibert was acting director during his absence.

INTERNATIONAL and intersynodical in nature, the seminary is in its sixth year. The 23 students come from Argentina, Chile, Ecuador and Venezuela. Among the new students is Carlos Lesko, 37, who immigrated to Argentina from Hungary following the 1956 revolution. He is a brother of Dr. Bela Lesko.

On Monday, Dr. and Mrs. Fry visited the Girls' Bible Institute for parish workers in Villa Ballester. Later they were honored by missionaries and nationals at an informal dinner.

Leaving Buenos Aires, the Frys made short stops in Sao Paulo and Rio de Janeiro before returning to the United States. Previously they had visited Venezuela, Colombia, Ecuador, Peru, Bolivia and Chile, besides Brazil where the executive committee of the LWF met March 20-25.

. Fry breaks ground for new urch in Argentina. Looking on e Pastors Karl Lbantee, Jonas llaverde, N. Earl Townsend, eorge Walborn, Leslie von efty and Emanuel Lichtenstein, d architects Arona and Martinez

Policy on Sunday Opening Reversed by Market Chain

By RAYMOND A. HEINE

DETROIT—The recent trend towards Sunday opening of super markets in the Detroit area (*see* THE LUTHERAN, *Jan. 6*) may be reversing.

I. R. Moore, vice president and general manager of the A.F.C.-Wrigley Stores, Inc., one of the chains that had opened a number of stores on Sunday "because of competition," announced that all Wrigley stores would be closed Easter Day and on all Sundays thereafter.

Mr. Moore, in his letter announcing this new policy, stated, "We are hopeful that firms competitive to ours will see fit to follow this lead and also close on Sunday."

Two Congregations Organized

TWO NEW CONGREGATIONS were organized on two successive Sundays.

St. Philip Lutheran Church, Trenton, Franklin A. Jones, mission developer, had their organization day March 20, with 70 adults and 67 children representing 36 families as charter members.

Christ of the Lakes Church, near Pontiac, was officially organized on March 27. Ivan C. Ross, mission developer, reports that 88 adults and 60 children were received as charter members. Forty-two families are represented.

Dr. Frank P. Madsen, synod president, preached the sermon, pronounced the declaration of organization, and installed the church council at both services. St. Philip Church is temporarily meeting in Trenton High School and Christ of the Lakes Church in the William Beaumont School, Pontiac.

Church Dedicated at Flint

HOLY TRINITY CHURCH, Flint, the Rev. Theodore F. Moehring, pastor, dedicated the new church building on April 3. It is the first unit of a plan that will ultimately include an educational wing.

The seating capacity is 380 with space for 50 in a choir balcony above the narthex. The basement room will accommodate 400 for a meeting or 275 for a banquet. This area can be divided for present use for religious education.

Participating in the dedication with the pastor were Dr. Madsen, synod president, and the Rev. Richard Albert of Grand Rapids, synod vice president.

UNITED LUTHERAN CHURCH MEN of Michigan Synod had their annual convention at St. Matthew's Church, Allen Park, on April 30. Dr. Richard Syre, of Chicago Seminary, presented two discussions on the theme "Facing Up to the Challenge."

Organization day at Christ of the Lakes, Pontiac. Pastor Ross and Dr. Madsen are at front cent

Matron of Tabitha Home Retires After 30 Years

By MARTIN G. SCHROEDER

OMAHA — A special recognition service took place at Tabitha Home, Lincoln, Neb., on March 8 in honor of Miss Lydia Dern, matron of the home for 30 years. Participants in the ceremonies were the superintendent, Dr. W. W. Alexander; Dr. L. H. Lesher, president of the board; Dr. F. W. Nolte, secretary, and the synod president, Dr. A. W. Young.

MISS DERN

Miss Dern was presented a certificate of recognition honoring her with the title of matron emeritus. She retires to her native city of Fremont, Neb.

At the annual board meeting of Tabitha Home, Dr. L. H. Lesher was re-elected for a second term. The Rev. Milton A. Eklund, Missouri Valley, Iowa, was elected vice president; secretary, Dr. F. W. Nolte of Syracuse, Neb., and Richard Stageman, Council Bluffs, Iowa, treasurer.

VALUABLE remnants of the Evangelism Mission methods and practices are still being used by congregations in the Central States. One such is the "Prayer Vigil."

At Redeemer Church, Wayne, Neb., the Rev. S. K. deFreese, pastor, the prayer vigil was used just before Lent. The pastor reports that it was a spiritual highlight because of the great number of participants. Sunday school teachers came with their entire classes, although many of the prayer periods were individual. More than 100 took part and ages ranged from 8 to 92.

Congregation Marks Anniversary

TWENTY-FIFTH anniversary of organization of the United Evangelical Lutheran Church of Scribner, Neb., was held April 24. The Rev. Raymond R. Pfeiffer is pastor. The Rev. Harvey Clark, now of Grand Island, Neb., was a student pastor before its organization.

The present president of synod, the Rev. Dr. A. W. Young, was its first pastor from 1935 to 1939. Other pastors who have served this congregation are: the Rev. Clarence M. Alexander, the Rev. R. J. Davis (deceased), the Rev. John A. Jacobs and student pastor, the Rev. Vernon F. Jacobs.

LUTHER LEAGUE OF AMERICA is sponsoring a League Training School this summer at Grand View College, Des Moines, July 24-30. It is designed to train members and leaders for congregational leagues. A congregation is entitled to two enrollments, preferably a boy and girl in high school.

ROGER GROTHEN, Midland College sophomore and president of the Central States Luther League, has been selected as one of 13 members to participate in the 1960 Lutheran Youth Exchange, who will travel in seven European countries this summer.

Young people in prayer vigil before altar of Redeemer Church

New congregation is shown after organization in Las Cruces, fresh Lutheran mission territory

Las Cruces Congregation Organized With 130 Members

By OLIVER F. WEAVER

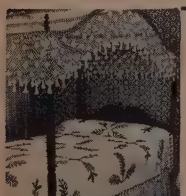
DENVER, COLO. — Holy Trinity Church, Las Cruces, New Mexico, was organized on April 10 with 85 adult charter members and 45 child members. Mission developer for this frontier Lutheran area was Pastor E. Charles Anderson, a 1959 graduate of Chicago Lutheran Theological Seminary.

Taking part in the service were Dr. Karl Henry, secretary of the Division of Survey and Research, Board of American Missions, and Dr. Leeland C. Soker, president of the Rocky Mountain Synod.

An inspiring moment during the service was the presentation of a gift of $1,620 to this new congregation by the "Missions Ten" of the Rocky Mountain Synod. The "Missions Ten" is a unique program made up of laymen who pledge to give $10 to each new mission congregation that is organized within the synod.

Mr. Milton Fiene, of the Lutheran Laymen's Movement for Stewardship, has been guiding the congregation in its stewardship program. The every member visitation is well under way and plans are already being laid for a capital fund effort in the fall.

DR. KARL HENRY of the Board of Ameri



Be sure to write to LAURA S. COPENHAVER, "Rosemont," Marion, Virginia, to ask for a charming Rosemont booklet picturing just the hand-crafted furnishings you want for your bed, your windows and your floors. Also illustrated are authentic reproductions of early American furniture.

The bed pictured has a hand-tied canopy, $35.25 and one of several patterns of hand-quilted quilts. This one "Princess Feathers" design (72" x 100" . . . $65.00).

Many woven coverlets are offered. Booklet showing other lovely things free on request

Laura S. Copenhaver
"Rosemont" Marion, Virginia

can Missions and President Soker have been touring synod territory to study possible church sites and new mission fields. There are many available fields and great needs, but the big problem is to obtain pastors as mission developers, and to get adequate support. At least twelve fields over the territory have been applied for.

GRACE CHURCH, Casper, Wyoming, the Rev. Paul W. Funk, pastor, has just completed a fund-raising campaign of $100,000 for the new educational unit to be started this summer. This is in addition to the $25,000 annual budget. The Rev. Fred H. Bloch, of Denver, directed the campaign.

LUTHERAN PASTORS of the Denver area met during Holy Week. The story of the Missouri Synod's Lutheran Sanatorium was told by Superintendent Edward J. May. Organized 55 years ago for tuberculosis sufferers, it was a Walther League project.

Now that the need has lessened, plans are underway to turn the sanatorium into a first-class hospital and medical center.

MINNESOTA

Huge Protestant Center Planned in Minneapolis

A NEW MINNESOTA Protestant center costing some $800,000 will be erected in Minneapolis, it was announced by the Minnesota Council of Churches.

The council's board of trustees has authorized purchases of additional property to make sufficient space on the site of the present building and has engaged architects.

A structure with about 40,000 square feet is planned according to preliminary estimates. It will include "common service" facilities for the staffs of agencies using the building, such as conference rooms, chapel, cafeteria, bookstore, library, office machine service and an audio-visual library.

The present Protestant center, purchased in 1948, was the first such building in the nation to be used as headquarters by both denominational and interdenominational staffs on a city and state level.

CHICAGO LUTHERAN THEOLOGICAL SEMINARY

GRADUATE SUMMER SCHOOL

I Term: June 27 - July 15

Donald Heiges, CLTS: Campus Christian Work
Walter Kukkonen, CLTS: Controversies Leading to Formula of Concord
Walter Leibrecht, Evanston Ecumenical Institute: Contemporary Theology
John Marsh, Mansfield College, Oxford: Theology of the Gospels
Robert Marshall, CLTS: Josiah to Malachi

II Term: July 18 - August 5

H. Grady Davis, CLTS: Critical Homiletics
Gunnar Hillerdal, Lund, Sweden: Christian and Philosophical Ethics
William Hulme, Wartburg Seminary: Care and Cure of Souls
Arthur Vööbus, CLTS: Exegesis of Fourth Gospel

Write to Dean J. Knudsen

Dr. Armin G. Weng, President
1644 So. 11th Ave., Maywood, Ill.

How bridge ramps engulfed old church (circle) is shown in air view of downtown Williamsport

New Williamsport Church Sparks Renewal of Inner City

WILLIAMSPORT, PA.—Time and the river put St. Mark's Lutheran Church in a fix, a few years ago. The church had survived four major floods since 1865; now its future was threatened by the bracketing ramps of a high-level bridge over the Susquehanna, built to clear the top of the new levee a stone's throw away.

Some members were all for moving out. But in 1956, soon after the Rev. Frederick G. Hasskarl came as pastor, the congregation decided to stay in the downtown location. Property was acquired immediately north of the old church, and a larger new one was built connecting with the big modern parish building erected in the 1940's.

Already dedicated and in full use, St Mark's is the first new church built in central Williamsport in nearly half a century It has provided vital impetus, civic leaders concede, to the movement to renew the city's core area.

Several old buildings have been razed t

PHILADELPHIA'S NEW
MESSIAH LUTHERAN
Church
Broad & Boulevard (4400N)
C Bus, R Bus, Subway
DR. ROSS STOVER Preaches
11 A.M. 7:30 P.M.

CHRIST THE KING

LUTHERAN CHURCH IN THE LOOP
327 La Salle Street
(second floor)
CHICAGO
LLOYD L. BURKE, Pastor
Holy Communion 9:30 a.m.
Services 11 a.m. & 7 p.m.
WEEKDAYS
12:10 p.m., 12:40 p.m.

IN MIAMI, FLORIDA
St. Peter's
The New Cathedral of the South
33rd to 34th Avenue
on West Flagler Street
Worship
9:30 and 11 A.M.

Historical St. John's
81 Christopher St., New York City
"The Lutheran Church in Greenwich Village"
Sunday School: 9:30-noon
The Worship Service: 11:00 A.M.
Polish Worship: 9 A.M. Spanish Worship: 3 P.M.
Rev. Fred P. Eckhardt, Pastor

ake way for a new school building, and
n old bank building will be torn down and
placed. Next November voters will de-
de whether to rebuild the century-old
ycoming County court house.

Leaders of St. Mark's couldn't have fore-
en this favorable trend four years ago, but
her factors convinced them that the future
the church lay with the central area.
lembership is widely distributed, and pub-
c transport facilities are better for reach-
g downtown than for any outlying loca-
on. There is more parking space now,
me of it under the bridge ramps.

The clincher was the existence of the
arish building. It couldn't be duplicated
day for twice its original $125,000 cost.
o the planners incorporated it as the south
de of a projected quadrangle.

On the east, along Market Street, is a
ew one-story education building, on which
second floor can be added later. On the
orth side is the new church proper, on the
est is a new chapel. An administration
uilding will complete the quadrangle en-
osing an inner court.

Pilaster-supported front of new St. Mark's adds modern touch to Williamsport profile

Augustana President to Speak On "Church of the Air" May 29

DR. MALVIN H. LUNDEEN, president of the Augustana Lutheran Church, will speak on the CBS radio network "Church of the Air" program on Sunday, May 29. The topic of his address, in which he will review the 100-year history of the Augustana Church, will be "Life Abundant."

Explore your Lutheran Heritage on a BOAC European Tour

Join a congenial Lutheran tour group to Europe. All flights via the new Intercontinental 707...BOAC's jet, powered by Rolls-Royce engines! 24 exciting days are planned for young people, ages 15 to 30. A more detailed tour of 44 days is open to all ages.

You will be guided by experienced spiritual leaders through the historical sources of Lutheranism in Germany—Worms, Neuendettelsau, Augsburg. Visits among fellow Lutherans in England, Scandinavia, Switzerland and France, including the refugee community of Heilsberg, the Evangelical Academy at Arnoldshain and L.W.F. headquarters in Geneva. Special pilgrimages to world-famous Passion Plays at Oberammergau and Erl.

LUTHERAN HERITAGE TOURS:

$895 for 24 days **$1535 for 44 days**

Cost is based on two people traveling together and covers *all expenses*, including BOAC round-trip Economy airfare from New York. Departures on July 1 and July 15. For an interesting descriptive folder, send coupon below.

B·O·A·C BRITISH OVERSEAS AIRWAYS CORPORATION
World Leader in Jet Travel

530 Fifth Avenue, New York 36 • Dept. LT-111

NAME_____

STREET_____

CITY_____ ZONE___ STATE_____

New Conwell School of Theology to Open in Philadelphia

PHILADELPHIA—A new school of theology named for the late Dr. Russell H. Conwell, founder of Temple University, will be opened this fall to replace one which the university closed last June.

The new Conwell School of Theology has been separately incorporated to be independent of the university. The old seminary, a university department, had dropped from a peak enrollment of 200 to about 30 after losing accreditation in the American Association of Theological Schools.

Officials indicated the new school will meet accreditation standards and provide for a large interdenominational enrollment. The new 30-member board of trustees also is "ecumenical."

Dr. Alexander Mackie, president of the Presbyterian Ministers' Fund, is the board chairman; Dr. Daniel A. Poling, editor of the *Christian Herald,* vice chairman; the Rev. Robert W. Bringhurst, a Presbyterian, secretary, and the Rev. John Craig Roak, Episcopalian, treasurer.

Eight Temple University officials and trustees are also on the board. Among them is Dr. Millard Gladfelter, university president, a ULCA layman who is one of the church's delegates to the World Council of Churches, and former president of the Board of Higher Education.

Workshop for Lay Visitors

PHILADELPHIA — Representatives of thirty churches of the Northwest Philadelphia District met at Messiah Church, April 20, for a lay visitor's workshop.

The training session marked the launching of a new "Merciful Service" program of visitation to Lutheran residents of more than fifty nursing homes and homes for the aged. Institutions in the vicinity of each congregation were assigned for periodic visitation by teams of lay visitors.

TRIENNIAL CONVENTION of the United Lutheran Church Women of the Pennsylvania Ministerium will be held May 12-14 at Buck Hill Falls, Pa.

The ULCW of the Southwest Philadelphia District will hold their spring meeting May 5 at Trinity Church, Yeadon.

Women's League Honored

GETTYSBURG — The Woman's League of Gettysburg College has been given a citation by "Who's Who in America" for its substantial gifts to Gettysburg College. The

CARTHAGE COLLEGE
CARTHAGE, ILLINOIS
"Advancing Mankind Through Christian Higher Education"

PACIFIC LUTHERAN THEOLOGICAL SEMINARY
Charles B. Foelsch, Ph.D., Pres., Berkeley 8, Calif.
College men with love for God and people and red blood in their veins can have a thrilling time of it preparing for the ministry in the West, on the Church's demanding home mission frontier.
New class enters Sept. 5, 1960. Catalog. Information.

CLARA MAASS MEMORIAL HOSPITAL
SCHOOL OF NURSING
Affiliated with Upsala College
* * *
Apply Now for September 1960
Write to:
Director of Nursing School
CLARA MAASS MEMORIAL HOSPITAL
Belleville, New Jersey

cognition appearing in the 31st biennial lition reads in part:

"$85,000 raised by the Women's League f Gettysburg College for completion of a odern music building is the most recent ffort in a series of projects by this group aching back over a period of half a cenry and totaling over a third of a million ollars . . . It was established in 1908 under e leadership of a Lutheran pastor's widow nd now counts 20 sub-leagues in Pennsylnia and nearby states . . ."

OUTH CAROLINA

tewardship Gains Shown n Synod Treasury Report

By WYNNE C. BOLIEK

COLUMBIA, S. C.—The first two months 1960 brought a marked advance in the ewardship of South Carolina congregaons. Treasurer J. B. Ballentine reported er $15,000 more received during this peod than in the same two months of 1959. Although the ultimate goals were not ached, this was recognized as a notable in in sharing.

SOUTH CAROLINA SYNOD convention is in ssion this week (May 2-5) at St. Phillip's hurch, Myrtle Beach, a mission congregaon organized in 1956. Dr. F. Eppling einartz, ULCA secretary, was to preach at e opening service.

Church Celebrates Centennial

THE 100TH ANNIVERSARY of St. James' hurch, Graniteville, was observed with ecial services on March 6. Dr. Karl W. inard, synod president, preached. Pastor Virgil Addy led the services.

BACHMAN CHAPEL, in Newberry County, edicated a new church building on March 7. Dr. L. Grady Cooper, of Newberry ollege, is the supply pastor.

CONGREGATIONS in the Columbia area held joint confirmation rally at Ascension hurch on April 3. Dr. Frederick Schott, Southern Seminary, was the speaker.

Synod Convention Calendar

May 9-11
INDIANA:
Grace Church, Elkhart
MICHIGAN:
Holy Communion Church, Detroit
May 9-12
FLORIDA:
Grace Church, Lakeland
PACIFIC SOUTHWEST:
St. John's Church, Sacramento
ROCKY MOUNTAIN:
St. Paul's Church, Albuquerque, N. M.

(*Continued on page 48*)

EUROPE
HOLY LAND

TOUR B—Aug. 13 to Sept. 21

Planned especially for those who want to see both the larger cities and the colorful countrysides of Europe. You'll visit Copenhagen, Luzern, Geneva, Paris, Amsterdam and London . . . climaxed by the inspiring "Passion Play" in Oberammergau, presented only once every 10 years. And to make your trip even more memorable, you may add an optional **extension tour of the Holy Land.**

HAWAII

TOUR D—July 15 to July 24

A wonderful world of delightful new experiences awaits you on this visit to Hawaii. You'll see historic Pearl Harbor and bustling, colorful Honolulu . . . you'll thrill to the magnificent scenery of the "big" island, Hawaii, the Orchid Island. *For full information on the tour of your choice, mail this coupon today.*

Lutheran Travel Bureau
8147 Delmar Ave., Dept. L
St. Louis 30, Mo.

I am interested in information on
European Tour B ( )
Hawaiian Tour D ( )

Name_____
Address_____
City_____ Zone____ State____

POCONO CREST

Pocono Pines, Pa. (Lutherland). Controlled by Valparaiso University. Enjoy a wonderful vacation at this beautiful 2,000-Acre Resort. 3 Modern Hotels. Delicious Meals. Cozy Cottages and Honeymoon Lodge with meals at hotel. All Sports. Lake. Beach. Tennis. Golf. Concerts. Lutheran Services. Rates: $52 to $85. Booklet "L".

POCONO CREST, POCONO PINES, PA.

SUPERIOR COLLEGE PREPARATION

Carteret

TUTORIAL PROGRAM also AVAILABLE

In addition to our regular four year accredited preparatory school, personal tutorial instruction and supplementary classroom experience is available for students with latent intelligence above normal but having difficulty preparing for college. Sports and other activities. Also elementary school. Boarders 8 years up. Homelike dormitory. Dept. 18-E. **Guidance Director.**

CARTERET SCHOOL : WEST ORANGE, N. J.

Visit the Holy Land via Maupintour in 1960!

Middle East

Travel on a conducted tour to Egypt and Luxor, Lebanon, Syria, Jordan (Dead Sea, Jericho, Bethlehem, Old Jerusalem), Israel (Galilee, Nazareth, Haifa), Greece, Italy. Plus Oberammergau Passion Play, Greek Isle Cruise, and Russia extensions. Monthly departures. 26 days. Only $1557, all expenses paid from New York. Flying Boeing 707 Jet, Sabena Belgian World Airlines. For descriptive folder write Harriet-Louise H. Patterson, tour planner and director.

Maupintour

Middle East Tour Specialists

1236 Massachusetts Street, Lawrence, Kansas
Offices: New York / Washington / Brussels

Sudbury

Manufacturers of Church Worship Aids exclusively for over a quarter of a century . . . Write for catalog and listing of local dealers desirous of serving you.

SUDBURY BRASS GOODS CO.

Dept. 20 — 70 Pearl St., Brookline 46, Mass.

CONVENTION CALENDAR . . .

May 10-11
- MISSISSIPPI:
  - New Hope Church, Sallis

May 16-18
- WEST VIRGINIA:
  - Jackson's Mill, W. Va.

May 16-19
- CENTRAL STATES:
  - First Church, Tulsa, Okla.
- OHIO:
  - Sheraton-Gibson Hotel, Cincinnati
- PACIFIC:
  - Redeemer Church, Vancouver, B. C.
- TEXAS-LOUISIANA:
  - St. Mark's Church, Cuero, Tex.
- ILLINOIS:
  - Ambassador-Kingsway Hotel, St. Louis, M

May 17-19
- NORTHWEST:
  - St. Mark's Church, Grand Forks, N. D.
- WARTBURG:
  - Bethany Church, Burlington, Iowa

May 22-25
- IOWA:
  - First Church, Cedar Rapids

May 23-26
- MARYLAND:
  - Christ Church, Baltimore
- NEW JERSEY:
  - St. John's Church, Ocean City
- PENNSYLVANIA MINISTERIUM:
  - The Inn, Buck Hill Falls

—CHANGES OF PASTORATE—

INDIANA

NORTH, GERALD G. From Trinity Chur Rockport, and St. Mark's Church, Gra view. To Bethel Church, Cicero.

MARYLAND

FRANK, SAMUEL R. From Grace Chur York, Pa. To Abiding Presence Chur Beltsville, Md.

LOGAN, ROBERT. To St. John's Chur Cumberland, minister of Christian e cation.

NEW JERSEY

ANTONY, ZOLTAN A. To St. Trinit Church, Jersey City.

IRCHER, HENRY W. From Advent Church, Mt. Ephraim. To Zion Church, Ridgefield.

NEW YORK AND NEW ENGLAND

UMAN, FREDERICK PAUL, JR. From Good Shepherd Church, Glenville, N. Y. To Christ Church, Little Neck.

OOK, OLNEY E. From St. Paul's Church, Kingston, N. Y. Retirement.

IBSON, CALDER A. From Christ Church, Wantagh, N. Y., assistant pastor. To Incarnation Church, Bridgehampton.

DECEASED

THE REV. HARVEY M. ERB, 65, pas- r of Messiah Church, Pittsburgh, Pa., died pril 7. He was secretary of the Lutheran inisterial Association of Pittsburgh.

Born in Fisherville, Pa., Pastor Erb was ucated at Susquehanna University and ettysburg Seminary, and was ordained in 27. He served pastorates at St. Mark's, ttsburgh; Zion, Renova, and St. Luke's, oungwood, before being called to Messiah urch, Morningside, in 1945.

Surviving him are his wife, the former orence May Sample, and a son, Richard arvey Erb.

Funeral service was conducted April 11 Messiah Church by Dr. G. Lawrence immelman and the Rev. Marlin M. Enders. terment was in Cheswick, Pa.

MRS. CLARA MARIE HOLTHUSEN AAS, 82, widow of Dr. George C. F. aas, died April 4 in New Haven, Conn. or many years she was part of the campus mily at Wagner College, Staten Island, . Y. Dr. Haas was a member of the culty until his death in 1927. Later Mrs. aas served as housemother in one of the ttages for women students.

Funeral service was conducted April 7 in rinity Church, New Haven, by the Rev. W. Endruschat. Interment was in East awn Cemetery, East Haven, Conn.

MRS. ISABEL C. KUNKELMAN, 89, idow of the Rev. Merle R. Kunkelman, ed April 7 in New Kensington, Pa. She as a native of Philadelphia.

Pastor Kunkelman had served churches in Atlantic City, and in Erie, Franklin, McKees Rocks, Charleroi and Leetsdale, Pa. Since his death five years ago Mrs. Kunkelman lived with her son, William R. Kunkelman, in Wilkinsburg, Pa. A daughter also survives, Mrs. Mary I. Miller, of Murrysville, Pa.

Funeral service was conducted in Wilkinsburg by her pastor, Dr. Albert W. Steinfurth, of Calvary Church, Pittsburgh. Interment was in Homewood Cemetery.

Pocono Crest Camps

Pocono Pines Pa.

CHICKAGAMI for BOYS
NAWAKWA for GIRLS

Controlled by Valparaiso University. 35th Season. 2,000-Acre Estate atop the Poconos. Lake. Balanced program of sports and creative activity. Experienced Counselors. Physician. Lutheran services. Booklet "TL"—4 wks. $170—8 wks. $295

BROOKVIEW MANOR, Canadensis, Pa., Serves Church groups: Retreats: Conferences: Vacations. Choice Pocono Mountain accommodations: Write for reservations early. The Edwards.

SHADY SHORE RESORT

A modern family housekeeping resort in the heart of Minnesota's Vacation Land. Shady Shore has no taverns or night clubs. Write for folders to: Carl and Dorothy Hedquist, Rt. 1-C, Phone 4F7, Deer River, Minnesota.

NEEDS SUPERINTENDENT

Lutheran Home for Aged, Eugene, Oregon. Built in 1959. Capacity 171. Experience and training desired. Application: Chairman of Board, 1497 Franklin Blvd., Eugene, Oregon.

NEEDS CHAPLAIN

Lutheran Home for Aged, Eugene, Oregon. Retired Lutheran Minister. Application: Chairman of Board, 1497 Franklin Blvd., Eugene, Oregon.

"8 MISTAKES PARENTS MAKE"

Every parent should have this new book about child training. It is free; no obligation. Simply address Parents Association, Dept. 1495 Pleasant Hill, Ohio.

RELIGIOUS LIBRARIES PURCHASED—Baker Book House Department TL, Grand Rapids 6, Michigan.

IN CONCLUSION . . . . . .

No ONE from our staff was able to go to Minneapolis for the merger convention of the new American Lutheran Church. Some unco-operative flu germs made an end-of-the-season attack in our office, putting us behind in our usual work.

And, also, we could be sure that nothing unexpected would happen at Minneapolis. The real work of putting the new church together had already been done. It would have been pleasant to share with our friends of the new church in their joy in completing their merger. But the merger was no longer really news.

Even our own merger, not scheduled until 1962, isn't news. This may sound odd, since no church has yet voted on it. In October the United Lutheran Church will have its first chance to say whether it wants the merger. If the ULC approves, each of our 32 synods will have a "yes" or "no" vote next spring.

THAT'S THE only way such a complicated venture could be managed. At the 1956 convention the ULC voted to authorize a commission to "proceed to draft a constitution and devise organizational procedures to effect union." The commission has now completed this work, along with commissions of three other churches.

To every ULC congregation last month a 93-page booklet was mailed, containing the constitution and by-laws of the proposed church. This is the blueprint, worked out in precise detail, of the church which the commissioners have spent four years planning.

A few parts of the plan don't appeal to me. No doubt everyone concerned about this merger has various objections. But some people had to be delegated to draw up the plan, and they did the best they could.

The merger undertaking was thrown open to full publicity all the way through. Editors of four church papers, for instance, were invited to every meeting of the merger commission. We published in this magazine a round-by-round report of all basic decisions reached during the negotiations. The 1958 ULC convention was given a preliminary report on merger plans, and spent much time in debating details.

CAREFUL STUDY has been given to suggestions made throughout the church as merger plans were being made. (It was "letters to the editor" in the church papers which caused the change in name of the proposed church.) The whole procedure has been as "democratic" as could be under the circumstances. You can't hold a convention of three million people to write a constitution for anything.

After the new church has been working under its constitution for a while, weaknesses which show up will be cured by amendments. Maybe some will be proposed at the merger convention in 1962. (That's the way in which the documents mailed to our congregations last month can be altered.)

The main thing in the merger, of course, is not the organizational details that get put into the constitution but our eagerness to live together in a better church. It will be a big day for all of us in June, 1962, when we have the merger convention of "the Lutheran Church in America"—even though it won't really be news.

—ELSON RUFF

Books On Marriage

ING MARRIED
Evelyn M. Duvall and Reuben Hill

entirely new, up-to-date introduction love, sex, courtship, marriage and renthood. Written for the young adult anning marriage, it talks frankly to the ader at his or her own experience level. **$4.95**

A MARRIAGE MANUAL
by Drs. Hannah and Abraham Stone

Written in the form of an interview between a couple about to be married and their physician, the book discusses intimate problems of sex and marriage of immediate concern to every couple. **$3.95**

FORE YOU MARRY
Sylvanus M. Duvall

eading this book will enable every ung man or woman to identify the gredients of love and of satisfying mar- d life, a long step toward attaining a ppy marriage. **$2.50**

WHEN YOU MARRY
by Evelyn M. Duvall and Reuben Hill

The entire area of family life is covered by this book. The volume begins with childhood, and works outward to an understanding of all social relationships. **$4.50**

MAKE YOURS A HAPPY MARRIAGE
by Dr. O. A. Geiseman

A blueprint for marital happiness. The spiritual, intellectual, cultural, social and physical aspects of married life are discussed. **$1.50**

UNITED LUTHERAN PUBLICATION HOUSE

2900 Queen Lane, Philadelphia 29, Pa.
22 W. Madison St., Chicago 2, Ill.
610 Wood St., Pittsburgh 22, Pa.
17 Park Place, New York 7, N. Y.
1233 Hampton St., Columbia 1, S. C.
805 Locust St., Des Moines 9, Iowa
219 W. Sixth St., Austin 61, Texas
3103 W. Sixth St., Los Angeles 5, Calif.
E. North Ave., ltimore 2, Md.
115 S. 13th St., Philadelphia 7, Pa.
32 N. Second St., Harrisburg, Pa.
237 King St. W., Kitchener, Ont., Canada
11 Arzuaga St., Rio Piedras, P. R.

THE LIBRARY
PACIFIC LUTHERAN SEM
2750 MARIN AVE
BERKELEY 3 CALIF

WAGNER COLLEGE

Presents

1960

Summer Vacation-Study Program

Vacation and study on Wagner's beautiful 76-acre wooded campus. Enjoy recreational and cultural advantages of New York City only a 5 cent ferryboat ride from Wagner.

Summer Sessions, *June 14-August 12*

Three, four and six week courses (Day and Evening). 120 graduate and undergraduate courses in 22 liberal arts fields.

Pastors' Institute

July 31-August 5

Ministers and laymen of all denominations are cordially invited. Stimulati lectures and discussions. Organized recreation, special rates, and activities for wiv and children.

New York City Writers Conference

July 12-22

ONLY WRITERS CONFERENCE *at America's publishing center.*

Workshops in Novel, Short Story, Drama and Non-fiction —(*including writing for Radio and Television.*)

Playwriting and Juvenile Writing Rewards. Marketing advice.

For further information and brochures about Summer Sessions, Pastors' and Laymen's Institute, or Writers Conference **write: Box 24, Wagner College, Staten Island 1, N. Y.**